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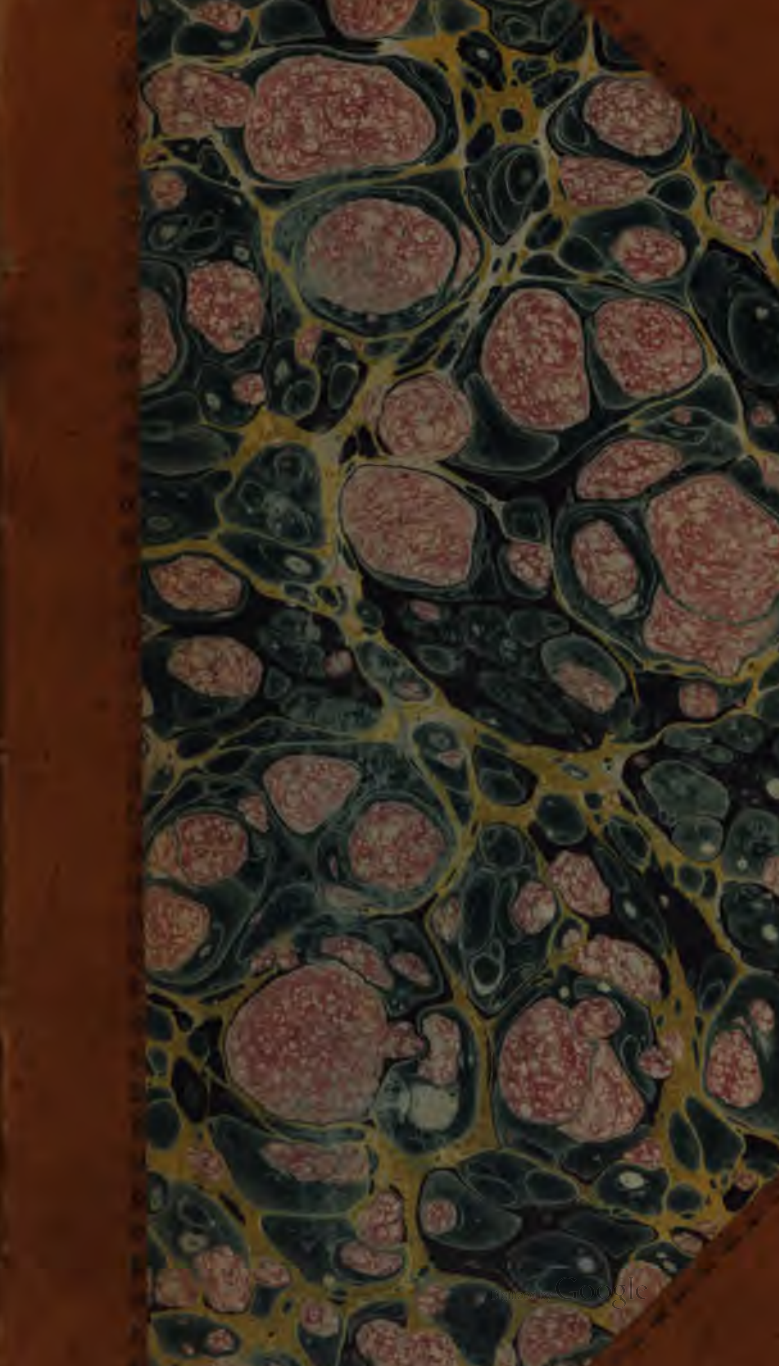
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THE
COTTAGER'S
MONTHLY VISITOR,
FOR MDCCCXL.
VOL. XX.



NEW SERIES.

LONDON:
PRINTED FOR J. G. F. & J. RIVINGTON,
ST. PAUL'S CHURCH YARD,
AND WATERLOO PLACE, PALL MALL.

1840.

LONDON:
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.



THE COTTAGER'S MONTHLY VISITOR.

JANUARY, 1840.

CONTENTS :

	PAGE		PAGE
The First of January	1	Small Pox	23
On the Collect for Advent Sunday	3	Eddystone Lighthouse	25
The Rest for the Weary	7	Thoughts suggested on a Star- light Night	28
Paraphrase of the Nineteenth Psalm	9	Employment of Children	ib.
How to begin a happy New Year	ib.	Discovery in Vaccination	29
Red Coats and Blue Jackets ..	15	George the Third	30
On the miraculous Increase of the Loaves and Fishes.....	18	Cleanliness in Houses.....	ih.
On hearing the Clock strike Twelve at Night, Dec. 31st..	20	Anecdote of a Robin	32
On Dissatisfaction with our Condition	21	Youthful Piety.....	33
A Soft Answer.....	22	New Rates of Postage.....	35
		Extracts from the Public News- papers, &c.	36
		Notices to Correspondents	ib.

THE FIRST OF JANUARY.

EVERY one knows what are the words in which, on this day, we are accustomed to address those we love, and take an interest in—"A happy new year to you!" "May you live to see many happy new years!" to the utterance of such wishes as these we are all doubtless well accustomed. I would desire the same for every one who reads these words : but my wishes do not stop here, they would extend much farther ; and I would say, may you all enjoy as many years of happiness here below as our merciful heavenly Father sees fit ; and may you see a happy *eternity* ! This assuredly is the best wish that can be offered you ; for, if we may so speak, it is the desire of Him who

“willeth not that any should perish,” for this it is that He adds year after year to your life, and thus is it that you have reached another new year’s day. To those who have been led to seek salvation where alone it is to be found, in Jesus Christ, and are anxious to prove themselves the faithful servants of Him who hath bought them with the price of his own blood, is more time given in which to glorify the name of their Lord, which is their greatest desire, to “gather fruit unto life eternal,” to trade with the talents committed to them, and to lay up more treasure in heaven. To those who are still “halting between two opinions,” endeavouring to serve at the same time God and mammon—which they of course are forced to own in their hearts is impossible—the long-suffering God again says, “Choose ye this day whom ye will serve;” “If the Lord be God, follow him;” “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die¹?” While to those who are still living in open sin is time yet given to think on their ways, if any haply will turn and seek after God; for God hath declared that He hath “no pleasure in the death of him that dieth,” “wherefore turn yourselves, and live ye².” To which of these classes do you belong? This is indeed an important inquiry to make of yourselves, for on it depends not only the happiness of your years to come, but of eternity. Still there is a word for each. If your consciences tell you that you are not like those first mentioned, oh, let not any more days of the new year pass over your head till you have cried earnestly to God through Christ, “Create in me a clean heart, O God, and renew a right spirit within me.” ‘Thou hast most graciously promised, “A new heart will I give you, and a new spirit will I put within you³.” Oh may these be granted to me.’ Such a cry, put up in *earnest*, and in the name of the Lord Jesus, will not be turned away. And *now* it is that it must be offered, in this accepted time, this day of salvation. We know not how soon that may be fulfilled which was seen by St. John, when God

¹ Ezek. xviii. 31.² Ezek. xviii. 32.³ Ezek. xxxvi. 26.

showed unto him "things which must be hereafter," and he saw a "mighty angel come down from heaven," who, standing "upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer¹." Then eternity will begin: oh may it be a happy one to every one of you; God has indeed shown that it is His will that you should be thus happy, in that He spared not His own Son, but delivered Him up for us all. And now you are invited by God the Father, Son, and Holy Ghost, to come unto Christ that you may have life, and may receive His renewing and sanctifying Spirit, that you may be made "meet to be partaker of the inheritance of the saints in light." Oh, hearken to the invitation now, and pray God to lead you in His ways, which are ways of pleasantness, and all His paths peace. So shall this be indeed a happy new year to you if you spend it on earth, and if not you will find that "to die is gain," and you shall be happy when time shall no longer be reckoned by days, and months, and years, but when eternity shall have begun; and you will never tire of praising Him who spared you to see that your own ways led to destruction, that no real or lasting happiness could be found in any thing which the world calls pleasure, and who led you to know Him who is the way, the truth, and the life, whom truly to know is everlasting life; for thus hath our Saviour Himself declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

ON THE COLLECT FOR ADVENT SUNDAY.

As I was passing the door of a village school in my way to Church early in December last, I heard a little voice repeating these words, "that we may cast off the works of darkness, and put upon us the armour of light." I

¹ Rev. x. 6, 7.

had often heard those words before, and knew that they were part of the beautiful collect for Advent Sunday, which is repeated every day from that Sunday till Christmas; but often as I had heard them, it struck me when I heard them that morning, that if I had been the child's teacher, I should have found it difficult to explain them, never having sufficiently considered their meaning. I therefore determined to ask the first friend I could meet with, who was in the habit of attending the Sunday School, how these words were to be understood, and I fortunately overtook a very steady young man, who was walking homewards after Church, and entered into conversation with him. He promised to call again for me in the evening, and to continue the explanation he had not time to finish, as we walked to church, and the distance being two miles, we had time for much discourse by the way. The night was very dark, and my companion observed, "How suitable is this season for those deeds of wickedness which must be done in secret. The works of Satan and his servants are rightly called in the collect the works of darkness, for they shun the light of day, which would expose them to the danger of discovery and punishment.

"You find, if you read the epistle for this Sunday, that the words, whose meaning you asked me to explain, are taken from it; therefore we are sure they are the words of truth, being contained in the Scriptures. In many other places Satan is called the prince of the power of darkness, and his angels, the rulers of the darkness of this world. Jesus came to destroy the works of the devil, to call mankind from darkness to light, but so great was the power which Satan had gained, that men loved darkness more than light, and rejected the Saviour who came to open their eyes, and to turn them from Satan unto God."

"How unaccountable," I exclaimed, "was the conduct of the Jews towards our Lord at His first coming. Can you understand why they refused to receive Him as their King and as their Redeemer?"

"Our collect for this day," replied my friend, "will help me to answer that question. If Jesus had appeared as a King, surrounded with pomp and splendour, they

would have readily acknowledged Him as the Messiah, who was foretold by the prophets as coming to restore again the kingdom to Israel; but because He came "in great humility," as a lowly infant, born in a manger, of poor parents, and of a family who could boast no earthly honour, but were rather looked on with contempt, from their living in a city out of which it was thought "no good thing" could come; therefore He "was despised and rejected of men."

"Though it is not for us to scan the counsels of God," said I, "yet may we not venture to enquire why the Saviour thus condescended to take upon Himself our nature, in its lowest and humblest form, when all conditions of life were in His power?"

"The Scriptures," said my friend, "have not left us in any uncertainty upon that point. We are told that it was not only as a sacrifice for our sins, but for an example to us that Jesus came into the world: He took upon Himself the form of a servant, to teach us that whoever would enter into His kingdom must be willing to minister to the wants and distresses of others, even as He ministered; must be poor in spirit, as He was meek and lowly in heart; must patiently bear the injuries or reproaches he may meet with for the Gospel's sake, even as He when He was reviled, reviled not again; and must obediently walk in the love and fear of God, even as He kept His Father's commandments and abode in His love."

"But before we part, let me ask you one more question, What is meant by putting on the armour of light? I can see how needful it is for us to forsake the works of darkness, but how may we be enabled to obtain that light which Jesus came to give?"

"Light," said my friend, "is both a guide and a defence. You see as we walk along this road to our church, though the night is so dark, the lamps serve to show us the way, so that we are in no danger of wandering, and they also protect us from being attacked by any evil disposed persons, for by their light we should be able to see if any such were lurking near us, and they would not venture to molest us where they knew we could easily see who it was that attacked us, and bring them to pun-

ishment. Now thus it is with the light which Jesus has given us. It is both armour to defend us, and it is a lamp to our feet, and a lantern unto our paths. The light of His Word shows us who are our enemies; it exposes all the hidden snares of Satan. When our hearts have been, by God's Holy Spirit, enlightened to discern good from evil, we are no longer likely to choose darkness, where we know danger must lurk, but we strive to walk in the light, to make the Bible our rule of life and conduct, and daily pray that in every thought, word, and deed, we may have a single-eye to God's glory; for thus, as our Lord hath taught us, shall our whole body be full of light."

"I think," said I, "I remember a sermon on the armour of God, which, what you say now, has brought to my mind. Perhaps you heard it, and can recollect how our minister explained it."

"Yes," he replied, "I well remember that sermon. The minister told us that God had provided us with armour to defend us against the attacks of Satan, and that we were only required to *put it on*. He said we must be girded with *truth*, our hearts must be right with God, we must be *sincere* when we profess to serve Him. Not that we can be perfect, but we may truly desire to be God's servants, and thankfully accept the righteousness which He has wrought for us, and which, as a breast-plate, will secure the heart which Christ has purchased, from becoming Satan's prey. Like Jesus, our feet must be ready and willing to carry the glad tidings of the Gospel, or comfort to the afflicted, and to convey to the returning sinner the message of pardon and peace. In doing this work, we shall need that holy boldness which the hope of salvation will give us; as a helmet guards the soldier's head, and enables him to rush fearlessly into the battle. Above all, if we take the shield of faith, having a firm reliance on the declarations of God's word, resisting every attempt which Satan makes against us by that sword of the Spirit with which Jesus baffled him in the wilderness, opposing to his lying temptations, the unerring truths of Scripture, we shall be enabled to quench all the fiery darts of the wicked.

“ Thus armed, and thus prepared, my dear friend, we can only be, by *praying* always with all prayer and supplication in the Spirit, for grace to walk in the light, as God is in the light, so that we may have fellowship one with another, and that the blood of Jesus Christ His Son may cleanse us from all sin. Thus only shall we be prepared to receive our Lord at His second coming to judge the world, when before Him shall be gathered all nations, when this corruptible shall put on incorruption, and this mortal shall put on immortality. May we so live now, that we shall meet Him with joy and not with trembling, and may we be among those to whom He shall say, ‘ Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world.’ ”

L. S. R.

THE REST FOR THE WEARY.

ISA. xxviii. 12. MATT. xi. 28.

WHO, that has ever been taught by the Spirit of God, has not often been weary and heavy laden with the burdens which our sinful nature imposes upon us all? Who has not felt oppressed and overwhelmed when a sense has been given him of the deadly evil of sin, and an experimental knowledge of his own guilt and vileness? And who can look upon the holy law of God, which he is required to obey, and then upon his total inability, through sin, to do any thing that is good, without feeling a weight of responsibility and danger too heavy to bear, and yet impossible to shake off? Every one who is under the teaching of God's Holy Spirit has known these things, for they are among the first truths which “ the Lord and Giver of life ” impresses upon our hearts ; “ when He is come He will reprove the world *of sin*.” Painful as they are to the mind, a relief is any where eagerly sought, but (such is the darkness and unbelief of man,) frequently sought every where but in the right direction. There is only *one* source of peace, and only *one* effectual remedy ; but we have to bless the God of all mercy that there *is* one, so sufficient, so complete, so full of power and consolation, freely provided in the Gospel. Our Lord Jesus

Himself teaches that the remedy is summed up in one thing—"Come unto me," "learn of me," "and ye shall find rest unto your souls." It is indeed most blessed to know that our salvation is to be secured by this *one* thing, and that we need no more ask, Where is the way? and, To whom shall we go? because our Redeemer has come to us, and He is "the way," and His "word is nigh unto us, even in our mouth and in our heart," that "if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." We may be afflicted and sorrowful under the grievances of this fallen world, but Jesus too has "suffered in the flesh," and by His voluntary suffering has taken away the evil of our suffering, and turned it into a blessing. *If we believe this*, the comfort of His word will more than outweigh the trouble of all our anxieties and distresses, and will form a complete "rest for our souls*."

We may be overwhelmed with a sense of our sinfulness and guilt, but if we believe that Jesus Christ was "raised from the dead," it is a sufficient proof that God loves and pardons us for His Son's sake. We know that He "was raised for *our* justification," or as a sure proof that our forgiveness was already obtained by His death; and therefore here also there is "rest for our souls." So again, if we fear that we can never please God in the remainder of our lives, because His holy law is so pure, and our hearts so wicked, the same peace is provided for us in coming to Christ. The Saviour's comforting words are, "my yoke is easy, and my burden is light." He makes the commandments joyful to be borne, and sources of great happiness to the Christian in the performance. His grace will implant that *love* which He Himself declares "is the fulfilling of the law." So we come to Him for strength to obey, and our very coming, the sight of Christ we obtain by faith, gives us the strength we come for. Jesus Christ is therefore made all things to us; whatever our burdens may be, whatever our distresses, sins, or temptations, in Him there is a fulness of relief and com-

fort, which our utmost necessities can never exhaust. To believe in Him is sufficient to remove all our fears for eternity, and to have genuine faith is to be armed against every affliction of life. This is the rest wherewith we may cause the weary to rest: and this is the refreshing. "Blessed are they that believe, for there shall be a performance of those things which are told them from the Lord." E.

PARAPHRASE OF THE NINETEENTH PSALM.

SIR ROBERT GRANT.

THE starry firmament on high,
And all the glories of the sky,
Yet shine not to Thy praise, O Lord,
So brightly as Thy written word:
The hopes that holy word supplies,
Its truth divine and precepts wise—
In each a heavenly beam I see,
And every beam conducts to Thee.

When taught by painful proof to know
That all is vanity below,
The sinner roams from comfort far,
And looks in vain for sun or star:
Soft gleaming then those lights divine
Through all the cheerless darkness shine,
And sweetly to his ravish'd eye
Disclose the day-spring from on high.

The heart in sensual fetters bound,
And barren as the wintry ground,
Confesses, Lord, Thy quick'ning ray—
Thy word can charm the spell away;
With genial influence can beguile
The frozen wilderness to smile;
Bid living waters o'er it flow,
And all be Paradise below.

Almighty Lord! the sun shall fail,
The moon forget her nightly tale,
And deepest silence hush on high
The radiant chorus of the sky:
But fix'd for everlasting years,
Unmov'd amid the wreck of spheres,
Thy word shall shine in cloudless day,
When heaven and earth have pass'd away.

HOW TO BEGIN A HAPPY NEW YEAR.

"CHARLES, my boy, why lookest thou so grave, so thoughtful?" said a father to his son. This father is a

farmer in easy circumstances, lives in peace with all his neighbours, is industrious, punctual, upright in all his dealings; the land he tills is his own; he is not a hard master, and as far as a good moral character goes, few men stand higher in his rank of life than John Sandby. But "the Lord seeth not as man seeth, for the Lord looketh on the heart;" and John's heart, though he often used to boast of its goodness, must have been found wanting in "the one thing needful," if brought to the test of God's Holy word. He has for many years been blessed with an excellent and Christian wife; but from the very beginning of their married life, she had mistaken an *entire* submission to her husband's will, in cases where obedience to a far higher authority was her *higher* duty. She had been religiously brought up, had never failed to attend her parish church, had never willingly been absent from the blessed sacrament of the Lord's supper. Her first fault was in marrying a man, who cared little for any of these Christian duties, or, as I should rather say, *privileges*, (for surely they are *great* privileges) and after their marriage, she very passively consented to his favourite maxim, that they would each go their own way. Margaret, however, soon began to lament this want of union of desire to serve the Lord. She often thought, with great comfort, that they never had a single dispute, and though such a woman could not but feel that this one want was a great one, and many of "his ways," as he called them, gave her pain, yet she never had the courage to remonstrate with him, or so endeavour to persuade him, as it was her bounden duty to do, "to think on these things," so necessary to every one who desires strength to support them under the trials of this life, or to attain to that faith in the atonement of Christ Jesus, which can alone give them hope of happiness in the life to come. When their only child could read, and Margaret had the comfort of taking him to church with her, she feared it might lessen his respect for his father, to see that he went not too, and she felt more and more strongly on the subject: but still her courage failed her, though she often determined that she would speak to her husband on the subject. Generally speaking, it *was* John Sandby's

way to go to church in the morning, because, as he would sometimes say, his father did it before him; he thought too, that he ought to set a good example, and wished that all his work-people should attend the morning service, as it served to keep them in good order to appear clean and steady at church; but in the afternoon, he left them to do as they pleased, as he himself did, and *his* pleasure was to have an old friend to dine and pass the afternoon with him, enjoying their pipe and their mug of ale together. On a fine bright afternoon in August when his fields were rich and ripe for harvest, Margaret felt a stronger wish than usual, that her husband would go with her to the house of God, the author and giver of their abundance.

"It is a lovely afternoon," she observed, as she took his hand, "Oh! do, for once at least, my dear John, go with me."

"Go with thee, why what new fancy is this? No, no, my dear; if you like to go again to your church, go, and welcome; you take your way, and leave me to take mine."

His gentle wife was about to answer this, but he gave her a hearty kiss, put his hand upon her shoulder, and fairly turned her out of the room.

"Well," thought Margaret, with an involuntary sigh, "he is a dear kind man, that is certain, and I must e'en let him have *his own way*;" and taking her little boy by the hand, she pursued her way to church. Charles was their only child; towards him Margaret Sandby had faithfully done her duty: fortunately her husband had old fashioned notions in regard to children; he had not strong feelings, but he loved his child, and wisely thought he proved his love by training him to entire obedience and respect towards his parents; his word was a law to Charles from his childhood; it might perhaps be said with truth, that fear was a stronger feeling towards his father than love: but for his mother he had the strongest affection, and tenderly as Margaret loved him, she had from the first considered herself as a steward, entrusted by her heavenly Master with the care of an immortal soul; of a treasure, for which she was awfully accountable. The solemn words addressed to the prophet Ezekiel, in the 3d ch.

v. 17, 18, she felt as addressed to herself, and whenever she was tempted by the gentleness of her disposition, and fondness for her child to over-indulge him, she thought of these words, "Son of man, I have made thee as a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn him from his wicked way to save his life; the same wicked man shall die in his iniquity, *but his blood will I require at thy hand.*" She would say, "Surely these fearful words are addressed to me, and to every Christian parent, and how can any such dare to sin against God, and endanger her own and her children's salvation by disregarding them. O Lord! my heavenly Father and Judge! give me grace to feel the vast importance of this charge; give me strength to obey thy will, and enable me in every instance to strive to subdue every fault that I may see rising in the temper of this beloved child, and vouchsafe to make me, imperfect and weak as I am, an instrument of good to him for time, and through eternity." Thus truly wise, as well as tender, was the conduct of this Christian mother, and richly was she rewarded by the more than common affection which this child of her fervent and frequent prayers showed for her, and it may truly be said, that through her care, Charles has grown up "in the nurture and admonition of the Lord."

On the morning John Sandby asked his son the question, with which this little history begins, Charles completed his 24th year. He did not immediately answer his father, otherwise than by blushing deeply.

"Why, what is the matter," asked his father again, "are you not well? or, has that love of your's, woman like, been for once trying her power over you, or is *she* not well?"

"Oh, she and I are both quite well, thank you, father, and as to her power," added he, smiling, "why she knows that she has it, and is too noble ever to use it improperly—but—"

"But what, my boy; thou dost not fear, I hope, to open thy heart to thy father, thy friend?" added he, in a kinder tone, observing the face he was wont to see brightened with smiles, appearing still more thoughtful. "Nothing, I hope, has happened to prevent new year's day, being your '*happy day*,' as folks call it?"

"Oh no, I trust not, indeed," at length answered Charles, "Fanny and I have just been talking it over, and settling many little matters. It is foolish in me not at once to have told so kind a friend as yourself, what it is that weighs on my mind, and I will now honestly confess to you that there is one reason, nor can I call it a slight one, which makes me unwilling to bring Fanny here, according to your and my dearest mother's kind wish."

"Oh! oh! is it so? Well, then, take the cottage, and leave your mother and me to live here by ourselves."

"Not so, dear father; that would, I think, be very, very sad to us all; but to own the truth,—and why should I fear to tell it?—Fanny has, you know, father, been brought up religiously: in her father's house she has been accustomed to hear the Scriptures read, and to regular family prayer; but here—do not be angry, my dear father, and think that I presume on your kindness—here, you know, she would have no such comfort; and though she would not, I am sure, speak of it to me, I could not bear that any one feeling of her dutiful and affectionate heart should be concealed from me. She loves both my parents, and she has often told me, that it is her great desire to be unto you both another child, and I grieve to think that there should be any drawback to this desire; that there should be any cause for her to think there is any falling short, in my dearest father, of that conduct which should bespeak a Christian head of a Christian family. Oh! that you would consent, if only for your own sake, that we should be a family worshipping God; and complete all the kindness which, in so many instances, you have shown me, by yielding this point, which I have before so often urged upon you, with all the respect and duty I am bound to show you, and all the anxious affection I so

sincerely feel for you." Charles spoke with a respectful earnestness which went to his father's heart.

"Well then," at last said John Sandby, with an emotion which he tried in vain to subdue, "well then, be it so, my dear fellow."

"And may I begin to night?"

"What, this very night? why, yes, if you are to have *your* way, it may as well be at once, but you must manage it all yourself, remember; for as you have before told me, if we have these prayers, the maidens, and the boys, and all, I suppose, who work and live on the premises must come."

"Oh! yes, dear father, if you please."

"Well, well, have it your own way, which, to own the truth, is, perhaps, the *right* way; and in these matters I do begin to think that your good mother and you have chosen the best way, after all my pride and self-will. So go, my dear boy, and tell her what you have persuaded me to consent to, and settle it all as you both please."

"Thank you," said the excellent young man, as he bowed his head upon his father's hand, "thank you from my heart, and may God Almighty grant His blessing largely upon you, and all who will meet around you to praise His holy name; and may He enable you and all of us to say in truth and sincerity of heart, 'As for me and my house, we will serve the Lord!'"

"Well, I say, Amen;" answered John Sandby, somewhat surprised at himself, for the readiness with which he had at last come into a plan which, but a short time before, he would have resisted most firmly, as being so very much *out of his way*.

On the first of January, 1840, the day on which, perhaps, this little account may be read by you, my cottage friends, Charles Sandby and Fanny Scott, if so it please God to permit, are to become man and wife.

Their conduct hitherto has been such as to give solid ground of hope that they will, by the grace of God perfecting that which His Spirit has begun in them, be a rich blessing to each other, to their parents, and to all around them; and you will, I doubt not, join me in

heartily wishing them a happy new year, and as many happy returns of their wedding day, as it shall be the pleasure of their heavenly Father to give them.

I also sincerely wish to all of you, my dear cottage friends, a happy new year. Remember that the best means of its becoming so, is to begin, continue, and end it in a faithful service of the Lord your God. That each and all of you may desire to do this, is the earnest prayer of your sincere friend,

AN OLD CORRESPONDENT.

RED COATS AND BLUE JACKETS.

“WHAT can this mean?” says one of our readers. “Red coats and blue jackets! Why, sure enough, Mr. Visitor must mean the soldiers and the sailors. And pray, sir, what have you to do with the soldiers and the sailors? I thought you were a ‘Cottage Visitor,’ and that you meant to give us some such matter as suits us country people. What do we care about soldiers and sailors? Besides, sir, we don’t think you know much about such matters yourself; and you had better keep to your old subjects.”

“Well, my friend, I believe you are partly right; but still you must bear in mind that I can get some help in such matters from those who understand them better than I do. I should not, however, have thought of the soldiers and sailors just now, if my mind had not been drawn to them by a little tract which has been sent to me. It is written by a ‘Retired officer,’ and addressed to ‘Red Coats and Blue Jackets.’ It has a light sort of sound with it, but it contains matter of serious and good advice to the brave defenders of our country, the soldiers and the sailors. As this retired officer will handle the matter better than we can, we shall give a few portions of his tract to our readers; and these words may meet the eye of some who may know how to prize them. We shall first give the opinion expressed on this tract, in two well-known publications.”

The *Dublin Evening Mail* says:—

“Here is a little tract of sixteen pages, but containing, in its light and lively touches, more good sense and sound

divinity than we have often met in folios. It is evidently what it professes to be—the reverie of a military man, fond of his profession, attached to his old associates in arms, possessed of the healthy and cheerful hilarity of a veteran in true religion, and benevolently disposed to impart the secret of his happiness to his old friends and companions. This little piece appeared originally in the ‘United Service Gazette,’ and has been, we think, most judiciously re-published as a tract, at the request of several officers and clergymen. Our wish is, that it should find a place in every mess-room and ship’s cabin, and form a portion of those military and naval libraries which have of late grown up in every regiment and ship’s company.”

The *Naval and Military Gazette* says :—

“We have seldom been better pleased with a religious tract than with the one before us. It is a plain, simple, straightforward, honest-hearted, manly address. The cause of Christianity is here most ably handled.”

The following passage is taken from the tract :—

“It is sometimes foolishly said, that it is a waste of time to speak to soldiers or sailors on the subject of religion. But, comrades, the Saviour did not think so. For we read in the Bible that a centurion (that is, a captain of a company in the Roman army) having been quartered in the land of Israel, and thus, I presume, having been led to read the books of the prophets (as you may be to read the Bible), or having heard what the Jewish Scriptures contained, was convinced that Jesus was ‘he who should come:’ ‘he to whom all the prophets bear witness.’ So this centurion went to Him, beseeching Him to heal his servant; and Jesus *did* heal him. Now this narrative is one of the best and most beautiful military lessons I ever read; for the conduct of this officer teaches how anxious we should be for the welfare of those under us. Then such an instance of subordination and confidence in superiors! The centurion says, ‘I am not of that rank to entitle me to the honour of a visit from ONE of your exalted station, but ‘I am a man under authority’ of my superior officers, whom I implicitly obey; and I have ‘soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and

to my servant, Do this, and he doeth it.' Now I have that faith in your authority being from heaven, that I know if you 'but speak the word only, my servant shall be healed.' Here we have a strongly marked instance of an excellent disciplinarian being a religious man, and such a holy man was this captain, that his Lord said of him, 'I have not found so great faith, no, not in Israel.'

"The next great character we meet with is another soldier, Cornelius, a centurion, 'a devout man, who gave much alms to the people,' and whose example appears to have influenced the men under his command, for he had some 'devout soldiers who waited on him continually.' He was called upon by God to perform a most important service; for while himself learning of a Saviour from St. Peter, his conversion convinced the apostle of his own error, in conceiving that the Messiah was the Redeemer of the Jews only; and clearly intimated to him that He was also the Saviour of the Gentiles, of which people our own forefathers were. Now, as it pleased God to accept a soldier in the person of the first-named centurion as the *first* Christian from the Gentile world, so were soldiers, viz. those on duty at the crucifixion, the *last* converts during Christ's life in the flesh; for, 'when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they said, Truly this *was* the Son of God.'

"Does the profession of arms, then, seem unfavourable to religion? On the contrary, true religion never appears to greater advantage than it does in the character of a soldier or sailor."

"The military language too of the Gospel seems particularly adapted to induce soldiers to read it. Christians therein are called '*soldiers* of Jesus Christ;' their whole life a continual '*warfare*' against their '*adversary* the devil.' 'In the name of our God we set up our *banners*.' We are even told how to equip ourselves for the '*battle*:' we are to 'put on the whole *armour* of God,' 'the *breast-plate* of righteousness,' 'the *helmet* of salvation:' above all, 'to take the *shield* of faith to quench all the fiery darts of the wicked,' and 'the *sword* of the Spirit, which is the Word of God.' 'The peace of God will *garrison* (as

is in the Greek) our hearts.' We are to '*fight* a good *fight*,' and we shall have '*victory*,' and be more than '*conquerors*,' through '*the Captain* of our salvation.' "

We hope that the above extract may be the means of drawing the attention of those for whom it is particularly intended; and we should have been willing to have given a larger portion of the tract, had our limits admitted of it. We must, however, remember that we have *all* a "warfare" as long as we remain on earth, and that our everlasting condition hereafter depends on the manner in which we have fought the good fight of faith, and obeyed the orders of the "Captain of our salvation." V.

ON THE MIRACULOUS INCREASE OF THE LOAVES AND FISHES.

"Gather up the fragments that remain, that nothing be lost."

SUCH were the words of admonition uttered by our blessed Lord at the conclusion of one of the most astonishing miracles wrought by Divine power, that of feeding a great multitude with "five barley loaves and two small fishes."

We are first called upon to remark, that Jesus "gave thanks" before He distributed the loaves and fishes, and this ought to teach us to be thankful to God who provides all things needful for our sustenance, whether it be the dainty food of those who "fare sumptuously," or the "dry morsel and quietness withal" of the poor man.

The beautiful economy of Nature is a lesson to prove the great sin of waste and profusion, even in trifles. Since the great Creator perfected His mighty work, not a particle of matter has been wasted or misemployed. The rain that falls from heaven fertilizes the earth, and produces the green corn and rich verdure which clothe its surface. Substances offensive in themselves become of inestimable value in enriching and renewing the soil; and it may be truly said, that "nothing is lost." Let us consider this, and in every rank of life take warning, whether we have been entrusted with the good things of this life, or whether we are appointed to labour for our daily bread.

We shall be expected to give account at the day of judgment of all that has been committed to our care, whether it be much or little. The true Christian will be as anxious to do his duty in small as in great matters; the former, indeed, afford frequent trials of obedience and constant exercise of the Christian temper, while the latter, by their unfrequency, allow our armour to rust, and our hands to become feeble in wielding the weapons of Christian warfare.

It may be objected, that these observations apply more to those who enjoy riches and worldly advantages, than to the class to whom they are at present addressed. It is certainly an imperative duty that riches be well and usefully employed, and that their possessors exert their example and authority to prevent waste and extravagance in their servants and dependants; but it is too true, that extreme poverty is not only often increased, but even occasioned by bad management. Much may be done by carefulness and thrift; and it frequently happens, that those who have better means and fewer incumbrances, are not so well off as their poorer but more diligent neighbours.

It is proved and acknowledged by all, that we are bound to be careful of our worldly possessions, be they great or small; that we are to "gather up the fragments, that nothing be lost." There is a species of property far more valuable than "thousands of gold and silver," for the use of which we shall be called to a strict account, and which it is in our power to employ as a blessing, or to misuse as a curse. This is time! woe to those who employ it in sin, idle amusements, or unworthy pursuits of any kind; fearful will be *their* punishment.

Those who "rise up early and late take rest:" who "go forth to their labour till the evening," and who are industriously employed to provide the necessaries of life, may suppose they are free from the sin of wasting or misusing this precious deposit; but we read, that after the multitude had satisfied their hunger, the disciples were enjoined to "gather up the fragments." So we learn, that even the most busy life affords fragments of time to be gathered up and employed on the things which relate

to eternity. Prayer, public and private, attending the house and altar of God, reading and meditating on the Scriptures; in short, a religious observance of that portion of our time in which we are exempt from toil—the Sabbath, which God has commanded to be kept holy, is required of every Christian; and our merciful Father, who graciously considers the condition of His creatures, and requires no duty which is burdensome, will consider our infirmities, and assist our efforts, while we strive to labour *not wholly* for “the meat that perisheth.” E.

The Close of Sarum.

ON HEARING THE CLOCK STRIKE TWELVE AT NIGHT
DECEMBER 31st.

KNELL of departed years,
Thy voice is sweet to me;
It wakes no sad foreboding fears,
Calls forth no sympathetic tears,
Time's restless course to see;
From hallowed ground
I hear the sound

Diffusing through the air a holy calm around.

Thou art the voice of *Love*,
To chide each doubt away;
And as thy murmur faintly dies,
Visions of past enjoyment rise
In long and bright array.
I hail the sign
That love divine

Will o'er my future path in cloudless mercy shine.

Thou art the voice of *Hope*,
The music of the spheres,
A song of blessings yet to come,
A herald from my future home,
My soul delighted hears.
By sin deceived
By nature grieved

Still am I nearer rest than when I first believed.

Thou art the voice of *Life* :
A sound which seems to say,
“O prisoner in this gloomy vale,
Thy flesh shall faint, thy heart shall fail;
Yet fairer scenes thy spirit hail
That cannot pass away :
Here grief and pain
Thy steps detain ;

There in the image of the Lord shalt thou with Jesus
reign.”

H. K. WHITE.

ON DISSATISFACTION WITH OUR CONDITION.

ALL people are more or less prone to complain of their lot in life; and we frequently hear those who are suffering from losses or privations in their worldly comforts, murmuring at the appointment of Providence, as though some injustice had been done to them. But if every one honestly considered what he deserves from God, he would be obliged to confess that far from claiming even the least of God's mercies, he has reason to be thankful that he is spared from that punishment which he has incurred by his repeated transgressions. The poor woman of Canaan did not complain that Jesus was harsh when He refused to listen to her, and numbered her among those who were not fit to take the children's bread. She meekly submitted to be called "a dog," for she knew she deserved nothing at the Saviour's hands: she only begged that the portion allowed to "dogs" might be given her; and Jesus, who had used for a time such seemingly unkind language, only to try her faith and humility, granted to the full her earnest and persevering prayer.

If we thus approach our Maker, with the humble and contrite hearts of sinners, we shall never feel dissatisfied if He appears for a while to disregard our prayers, and to prolong the suffering He has laid upon us. We shall feel thankful that our lives are still spared, and that time is given us for preparation for the awful day when our final doom will be pronounced. He who is looking forward to a solemn meeting with an offended Judge, will not think much of the hardships he is made to suffer in his person. His mind will be too much taken up with the thoughts of the defence he must make, and of the sin for which he must answer.

It is related of the Duke of Condé¹, that when he had voluntarily entered into the inconveniences of a religious poverty, he was one day espied and pitied by a lord of Italy, who, out of tenderness, wished him to be more careful of his person and comfort. The good duke answered, "Sir, be not troubled, and think not that I am ill provided of conveniences, for I send a harbinger before

¹ Jeremy Taylor, *Great Exemplar*, p. 310.

me, who makes ready my lodgings, and takes care that I be royally entertained." The lord asked him, who was his harbinger. He answered, "The knowledge of myself, and the consideration of what I deserve for my sins, which is, eternal torment; and when with this knowledge I arrive at my lodging, how unprovided soever I find it, methinks it is ever better than I deserve. 'Why should a living man complain, a man for the punishment of his sins.'"

L. S. R.

A SOFT ANSWER.

"A SOFT answer turneth away wrath." This was the advice given by Solomon*. We ought never to begin any strife or quarrels: and if others begin them, we must not continue them by rough answers; if we answer roughly, this continues strife, for the man who has already provoked you, will be glad to go on with his angry words, and to show that he is more powerful at railing than you are. But when you answer with softness, he is quite put out: he knows not what to say; he wishes for a quarrel; but you will not help him in this; you will not make one in the dispute. Besides, when the anger of his mind is put down, he becomes softened, and is ready to look upon you as a friend rather than an enemy. Bridle then the tongue; let no rough words come out of your mouth, no unkind words. We see, indeed, the "wise man," in the short sentences, or proverbs, of Solomon. When he had told us what sort of answer turned away wrath, he says "grievous words stir up strife," they provoke more grievous words, and a great quarrel is the consequence. The apostle Paul teaches us the same lesson of forgiveness and Christian wisdom, when he tells us to treat an enemy with kindness, and to show that *we* have no enmity to *him*. This he tells us will be like putting "coals of fire on his head," that is, will melt him to compassion, as workmen melt their metals by applying hot coals to them. Thus the warmth of Christian kindness melts the soul to love, and brings out the best graces and feelings of the heart, as pure and clean metal flows from the melted ore, and comes out from the dross and dirt with which it was mixed.

V.

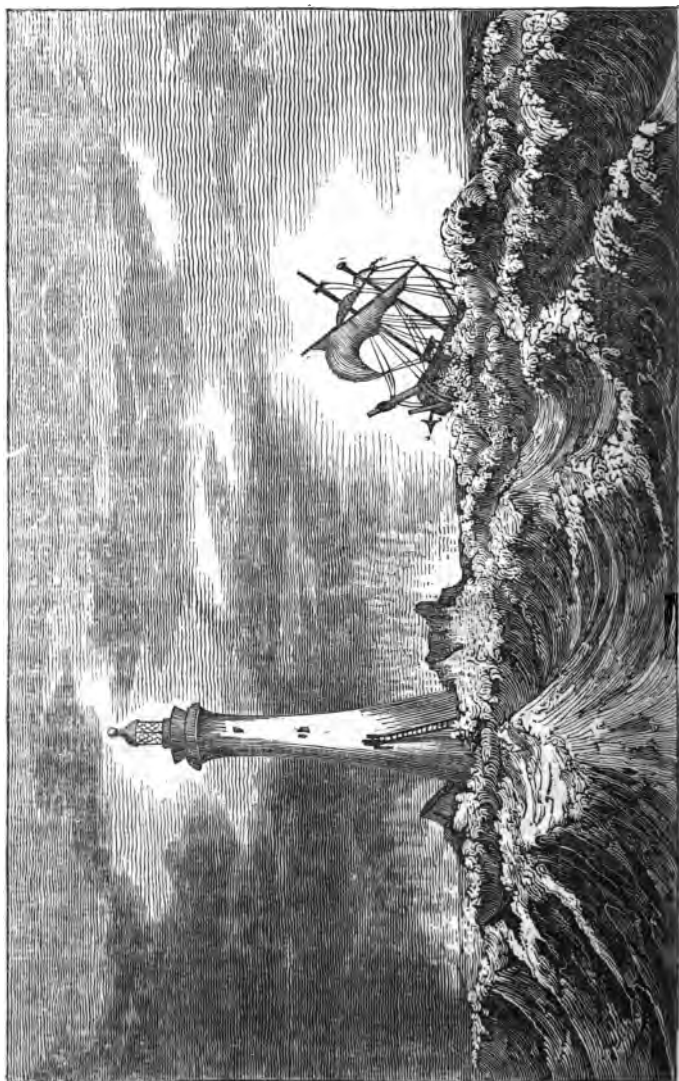
* Prov. xv. 1.

SMALL-POX.

“THE small-pox is very prevalent at Llandilo and in its neighbourhood, and is of a very malignant kind, having proved fatal in numerous instances; all of which, so far as we have been able to ascertain, have been cases where vaccination had been neglected.”—*Welshman*.

It is grievous to see that small-pox still continues its destruction in many parts of the country; and this is generally found to be where vaccination has been neglected. Before the discovery of vaccination, the small-pox generally prevailed in our parishes about once in every three years. But so great has been the change, that, for twenty years together, many parishes have had no small-pox; and in some, it appears to have been altogether put an end to. This is proof enough of the power of vaccination. But there has been one bad effect arising from this: for people, seeming to have forgotten their dread of small-pox, have taken no trouble about the matter, and have neglected to use the means by which they might hope to be secured. Thus, in some parishes, there has been little or no vaccination for many years: and then, when some person brings the small-pox into the parish, the greater number of people are ready to take it: those who have not been vaccinated are pretty sure to take it: and thus we see, that a whole parish may be brought to suffer by this dreadful disease, when it might have been kept away if all the people had been vaccinated when they were young. Some people still say that vaccination is of no use, for that people who have been vaccinated take the small-pox. This may be true: but it is very few indeed who take it, out of the whole number of those who have been vaccinated. Experience plainly proves that vaccination does keep off small-pox: though it cannot be called certain and infallible; and nothing in this world is so. But when it is plain that a great deal of misery and distress is prevented by this method, it appears to be a clear duty to use with thankfulness so great an advantage.

V.



EDDYSTONE LIGHT-HOUSE.

THE EDDYSTONE LIGHT-HOUSE.

ON entering the British channel, the first object to attract notice, after passing the coast of Cornwall, is the Eddystone light-house. It is a tall circular tower, built on a very dangerous rock, which, for the most part, is under water, and had often proved the destruction of ships and sailors. At the summit of this tower is a room of plate glass, called the lantern, which at night is lighted up very brilliantly, to warn mariners to steer far away from their ruin. Being upwards of ten miles from land, by day vessels often pass between it and the shore, and in calm weather may approach within a short distance of the light-house itself.

Not long since, the passengers in a homeward-bound packet were in this very situation; and were amusing themselves with the sight of the waves chasing each other to the very waist of the building. Among them was one who, without any thing remarkable in his appearance, was evidently possessed of more knowledge than the rest, and whom, which was still better, God had distinguished by the gift of His heavenly grace. This made him very anxious for his own and others' salvation. He had been abroad to make known the Gospel of Christ to heathens, and was now returning after many years absence, to his native land. Some of his fellow-passengers enquired whether he could give them any account of the Eddystone light-house, when he replied as follows: "The light-house, which you now see, was not the first built upon this spot: had we been sailing up the channel a hundred years ago, we should have seen a building of quite a different form and materials, constructed of timber firmly caulked and jointed together. This light-house, after surviving many severe storms, was at last destroyed by fire. But even this was not the first; the first of all was erected by a Mr. Winstanley, so long ago as the year 1696. It was of stone, curiously contrived, and thought at the time very substantial; but by no one more than himself. Indeed, so confident did he feel in the strength of his work, that he was heard to say, 'he only wished he might have to try it during the greatest storm that ever

blew under heaven.' His desire was granted. On the 26th of November, 1702, at night time, England was visited by one of the most awful and destructive storms that ever swept our coasts. As it happened, Mr. Winstanley was in his light-house. During the night, many were the conjectures of his friends as to his fate, but the morning put an end to all doubt. The storm had abated, though the sea was still rolling in troubled grandeur as far as the eye could reach, but nothing of the light-house was to be seen. It was completely swept from its foundations, and the only trace of the ill-fated architect or his work ever found, was the fragment of an old iron chain, which had been jammed into a crevice of the rock, and was taken out about fifty years after. Such was the fate of the two first light-houses.

"The third, which is the one we now see, was designed by the celebrated John Smeaton, whose name deserves to live in the grateful remembrance of his countrymen. A stone light-house was, in his opinion, the best, and though others thought differently, and affirmed that it never would withstand the action of the winds and waves, he trusted to his own judgment, and it proved correct. For its shape he took as a model the oak, which tapers towards the middle, but gradually widens at the base and top. The foundation is so firmly morticed and leaded into the rock, that it could hardly, it is thought, be torn away without breaking off, at the same time, a considerable portion of the rock itself. Within are four apartments, besides the light-room, and on the ceiling of one of them are graven these words, 'Except the Lord build the house, their labour is but lost that build it.' (Ps. cxxvii.)

"Though upwards of 90 feet in height, the waves, during storms, mount high over the top, and descend in a mass on the head of the devoted pile, which is said, on these occasions, sensibly to reel under the shock."

"What terrible alarm the poor man must feel who lives within," remarked a lady standing by.

"I do not see why he should feel alarmed," said the missionary. "David says that he will not fear though the earth be moved, and though the hills be carried into the midst of the sea; and every sinner who is reconciled to

God by the death of His dear Son may feel equally confident. What has the poor man in yonder tower to fear if he be thus reconciled. Surely not the waves ; for He that sitteth above the water-floods is his Father, and they shall go no further than He permits them. Nor the winds, for he feels that Saviour to be near who could say in a moment, ' Peace, be still.' Of death he cannot be afraid, for death to him would be better than life, and he could gaze on the inscription upon the wall, or sink into the billows which encompass him, with equal composure."

The serious turn which the narrative had taken was anything but agreeable to some of the passengers, and one of them, by way of making a diversion, said, " Is it thought that the present light-house is perfectly safe?"

" I was thinking," said the interrupted speaker, " just then, whether you were safe ; safe from the wrath of God which is hanging over every impenitent, unconverted sinner. Oh ! if you would be safe in the hour of death and in the day of judgment, safe when the thrones are set and the books opened, see that your repentance before God is deep and sincere, see that your hope of mercy at the last day is built on Jesus Christ, and is not a miserable, sand-built, perishing expectation which will never be realized. Seek in earnest for mercy while mercy is to be had, for the day is coming when ' the lamp of the wicked shall be put out ;' like the first Eddystone he shall be swept clean away, and when the righteous pass upward to their heavenly abodes, they will look for him, but lo he will be gone ; they will seek him, but his face will nowhere be found. Oh ! then I pray and beseech you, cry to God for the pardon of all your sins, and do not cease to cry till you obtain it, and continue still to cry that you may keep it ; then, instead of being overthrown and confounded, you shall stand fast for ever and ever ; instead of your lamp being put out, it shall be a light shining more and more unto the perfect day."

With these words the missionary retired to his cabin. It is hoped they may prove useful to those who read as well as those who heard them.

E. M. T.

THOUGHTS SUGGESTED ON A STARLIGHT NIGHT.

THOU moon, that walk'st in balmy light,
Ye lovely stars that beam so bright,
What are ye? are ye worlds like ours?
Adorned with trees, and plants, and flowers?

Imagination opes the door,
Away on fancy's wings I soar;
Your glittering lands I view, the rest
Of spirits waiting to be blest.

Vain mortal! dost thou dare to pry
Into thy Maker's mystery?
Canst thou by searching find His ways
Far far removed from earth-bound gaze?

Enough is given for thee to know,
Enough to light thee here below;
Love then, adore, believe, obey,
And thou shalt see another day.

Y. H. N. E.

EMPLOYMENT OF CHILDREN.

CHILDREN and young people should be taught that whatever is worth doing at all is worth doing well. It is a good plan to teach little girls to knit. If a child is taught to fit it herself, patchwork may be made really useful. If the corners are not neatly fitted, and the sewing well done, it should be taken to pieces and fitted again; for it is by inattention to these little things that habits of carelessness are formed. Children should not be excused from finishing what they begin: every thing should be finished, and well finished; and it should be considered a disgrace to give up what has been undertaken. Habits of perseverance are of incalculable importance. Even in so small a thing as untying a knot a boy should be taught to think it unmanly to be impatient or discouraged. The custom of having half a dozen things on hand at once should not be allowed. Always encourage a child in placing her own work and arranging her playthings. It is a useful thing for children to make a little shirt exactly from the pattern of a large one, fitting all the parts themselves, after you have furnished them with patterns of each part in paper. The disposition to help others should be encouraged as much as possible; indulge children in assisting you, even when their exertions are as much trouble

as profit. Let them go out with their little basket to weed the garden, pick peas, &c. They will at first require overlooking, to prevent mistakes in weeding; but if gently dealt with, they soon learn to avoid them. In the house, various employments may be found to occupy children; they may dust the chairs, wipe the spoons, and teach a younger child its lessons. Do not let them form habits of listlessness and lounging. If they endeavour to assist you and do mischief, while really trying to do their best, do not scold at them; show them how they should have done, and give a lesson of carefulness for the future. As girls grow older, they should take charge of their own clothes, and all the easy and light work in their own rooms. It is a good rule to learn all we can: that which at one time seems likely to be of little to us, may become very important.—*Chiefly selected from Mrs. Child's Mother's Book.*
Sent by Y.

DISCOVERY IN VACCINATION.

MR. Ceely, of Aylesbury, has demonstrated the important fact, that small-pox and cow-pox have the same origin, the latter being small-pox communicated to the cow. Mr. Ceely inoculated cows with small-pox matter; the vesicle produced in the animal had every appearance of the vaccine pock. To ascertain the point, children were inoculated with matter taken from the cow thus artificially infected; the result was a fine genuine vaccine vesicle. To establish the fact satisfactorily, these children were submitted to small-pox inoculation, and found to be protected from the disease. Twenty-five successive inoculations have been performed with this new virus, which may truly be named *variola vaccina*, and it produces most satisfactory vesicles; the matter has been employed in Bristol with perfect success. The importance of this discovery cannot be too highly appreciated. Small-pox often breaks out in countries where cow-pox cannot be procured; now it is only necessary to inoculate a cow with the small pox, and this virulent morbid poison so fatal to human life, will be converted, by this useful animal, into a mild fluid, capable of protecting all inoculated with it from that dreadful malady—the small-pox.—*Bristol paper.*

GEORGE THE THIRD.

WHEN George the Third was repairing his palace at Kew, one of the workmen was particularly noticed by his Majesty. One Monday morning the king went as usual to watch the progress of the work, and not seeing the man in his usual place, he inquired the reason of his absence. He was at first answered evasively by the workmen; at last, however, they acknowledged that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the Sunday morning, which this man refusing to do, he had been dismissed from the employment. "Send for him back immediately," said the king; "the man who refuses to do his ordinary work on the Lord's day is the man for me."

CLEANLINESS IN HOUSES.

WE are glad to see that a law has lately been passed to oblige the inhabitants of the metropolis to keep their houses in a clean and wholesome state, and wish the attention of our country readers also to be drawn to a subject so essential to their comfort and health. It is now the law within the police district, that if a house is certified to be in a filthy unwholesome condition, a magistrate may cause a notice to be fixed on the door requiring the tenant to appear before him to answer the complaint, or to cause his house to be cleansed within seven days: and if he will not, within that time, do so to the satisfaction of the medical officer of the parish, the magistrate may order the guardians or churchwardens to have the house cleansed at the expense of the owner, and to levy the amount, if not payed, by distress and sale of his goods. This is by no means too severe a measure towards persons who endanger the health of their families and the whole neighbourhood, by neglecting the common duty of cleanliness. A very little care and labour, with little or no expense, would keep their persons and their houses decent and comfortable. Indeed it would be found a real saving in the end, to spend a little money in soap and brushes, and a little time in sweeping and washing, because things

would always go much further and last much longer, for not being allowed to consume with rot and mouldiness. But if it cost us ever so much, we should still endeavour to do our utmost in this, because our health and that of all about us so greatly depends upon it. No one can tell how much sickness and how many untimely deaths are in a *very great* measure owing to dirt in houses and dress. It makes the very air about us unwholesome to breathe, causes infectious diseases, when they visit us, to carry off their thousands, and even of itself, without any infection, will often breed many fatal maladies which would never otherwise have arisen. The number of deaths, in proportion to the number of people, is always found to be according to the cleanliness of their habits. In Constantinople, where they live in a more confined and dirty state than perhaps in any other place, the number of deaths is equal to *five* in every *hundred* of the inhabitants, yearly; and in hot weather there are occasionally plagues which carry off a *fourth part* of the entire population. And this great unhealthiness is supposed to be principally owing to the habits of the people, for their climate is one of the finest in the world, and their city almost surrounded by sea. The confined buildings and streets of towns are very much against the health of those who are obliged to live in them, but much of that disadvantage may be removed by very strict attention to the duty we are advocating. A filthy house in the country is perhaps quite as unwholesome to live in as a clean one in the most confined parts of a town. For it contains most of those evils which make towns less healthy than the country. A comparison has been made between the number of deaths which took place in a year in London, and amongst an equal population in the country. The five counties of Cornwall, Somersetshire, Wiltshire, Dorsetshire, and Devonshire, were found to contain very nearly the same number of inhabitants as London and the neighbourhood, but the deaths were only 15,000 in the counties, while they were 24,000 in the town. But the difference was formerly very much greater. London was as bad as Constantinople. But attention to cleanliness, and improvements in the building of streets and houses, have, under God, been the

means of averting much misery and disease, and we trust are continuing every year to diminish them still more. The new law we have mentioned will no doubt have this effect, if it is strictly put in force; and we advise our town readers to inform their neighbours that such an act has been passed, and to urge them immediately to comply with its requirements. It will no doubt soon be found that a similar measure applying to other places would be of great benefit, and we may hope that all will assist in carrying out so excellent and necessary a regulation.

ANECDOTES OF A ROBIN.

IN the summer of 1835, a male robin in my garden became so tame that he picked up worms from the hand of the gardener; and in the middle of the day, when the latter took his dinner, he constantly attended for the purpose of obtaining a portion of it. Upon the knee of my wife I have repeatedly seen him alight, and take bread out of her hand as familiarly as if he had been tamed from the nest. To me he likewise became very much attached. He continued so during the autumn. One cold morning in the beginning of winter, as I was standing at the door of my house, having heard my voice, he immediately flew to me, and, seeming to claim my protection, followed me into the parlour, and was quite at ease. I caught him and put him into my garret, in which during the winter he sang most delightfully. Being sorry to see him alone, I got for him a helpmate to cheer him in his confinement. About the middle of April I set them at liberty, and, to my surprise, a few days after I discovered a very neat nest which they had built. The outside of it was composed of the stalks of dried horehound, which I had suspended from the roof as a medicine for the cold, and the inside was lined with a few feathers and the down of the ragwort, which I had there kept for my bulfinch. It shows to what shifts birds have recourse when deprived of the proper materials for the construction of their nests. About eight days after this, whilst I was sitting in the parlour, my old friend flew in and immediately recognised me.—*Weir*.

YOUTHFUL PIETY.

THE following extract is taken from a memoir of an interesting and remarkable child who died at the age of seven years.

“ With uncommon strength of intellect and unusual manliness of disposition, he combined an acute perception of moral rectitude, and a scrupulous attention to all the proprieties and delicacies of more advanced age. His character was entirely of a religious cast. Prayer was his pleasure scarcely less than praise. After having copied a part of ‘ Patrick’s Devotions,’ he at length begged to have the book, and the good use he made of it cannot be better exemplified than in the two following instances. On the morning of his last birth-day, no sooner had his father quitted his room, than he hastened from play, in which he was briskly engaged, and entreated his mother to join him in offering up the prayer recommended for such an occasion. He had also selected for private devotion the ‘ Prayer for a Student’ contained in the same work, this he used daily until his studies were interrupted by a visit into Suffolk; thither the volume was carried at his particular desire, but that petition, rendered less appropriate, was discontinued. Of hymns he had spontaneously committed to memory a considerable variety; before he was four years old, uninvited and unencouraged, he had learned the greater part of the one, contained in the Magdalen collection, commencing, ‘ Hark, my gay friend, that solemn toll.’ The verses remained indelibly engraved, and the sound of a passing bell never failed to draw forth an emphatic repetition of the first line. From his earliest infancy the Bible had been to him what the story book is to children in general, an unfailing source of amusement; he had long been pursuing a voluntary plan of reading it regularly through. This natural bent had been indulged by permitting him to commence his acquaintance with the ancient languages. With the Hebrew his progress had been such as no talents however great could have secured, unless the heart also had been deeply engaged in the pursuit. A note written to his father in that language, earned him a

Hebrew Bible, and this possession was in his estimation, invaluable. He had for some time before his decease been importunate to be permitted to acquire a knowledge likewise of Greek, from an ardent anxiety to read the New Testament also in the original, and his advancement in that of Hebrew justifying a division of his attention, had obtained a promise of speedy gratification. He had acquired a useful habit of noting down, or requesting others to note for him in what he termed his 'Journal,' any piece of instructive information which his reading presented. Such is a brief notice of his literary hours. Of those of exercise the far greater number were devoted to the garden; in the spots appropriated to himself not a weed was suffered to appear, and he entered into a friendly competition with the gardener for the production of the first flower and the earliest vegetable. His ardent love to God was necessarily accompanied with a corresponding love to man. At a fair, of a number of shillings with which he had been presented, he expended only one sixpence for himself in the purchase of a watch key, which he really needed, and returned laden not with toys and trifles, but with a suit of clothes for the son of a labourer in the village. To a sister, one year younger than himself, he was a friend, a guide, and a guardian, bearing all her little fancies with imperturbable good humour, but on the slightest indication of misconduct, reproving her with a tone of gentle authority which was never resisted. When he had not long completed his third year, she was stooping to pluck a primrose, he rushed forward and checked her, saying that the flower was not her's but papa's; she cried in consequence, and he proceeded in his reasoning. 'though papa cannot see you, God can,' and enforced his observation with a quotation from Dr. Watts, 'There's not a place where we can flee, but He is present there,' 'besides,' he added, 'you should not pull flowers, 'There's not a plant or flower below, but makes God's glories known'."

Sent by M. D.

NEW RATES OF POSTAGE.

(From the Gazette.)

WE order and direct, that on and after the 5th day of December next, the present practice of charging the rates of postage on letters transmitted by the general post, consisting of more than one sheet of paper, or containing any enclosure, shall be wholly discontinued: and thenceforth all letters, of whatever description, transmitted through the general post, and legally chargeable with postage, shall be charged by weight, as hereinafter mentioned.

And we hereby fix and limit the following scale of weight of letters to be transmitted through the general post, and we subject such letters, on and after the said 5th of December next, to the following rates of postage; that is to say—

On every letter, not exceeding half-an-ounce in weight, there shall be charged and taken one rate of postage.

On every letter, exceeding half-an-ounce, and not exceeding one ounce in weight, there shall be charged and taken two rates of postage.

On every letter exceeding one ounce, and not exceeding two ounces in weight, there shall be charged and taken four rates of postage.

On all letters not by law specially exempted from postage, and not exceeding half an ounce in weight, transmitted by the general post between places within the United Kingdom (not being letters sent to or from parts beyond the seas) there shall be charged and taken one uniform rate of postage of 4d. without reference to the number of sheets, or pieces of paper, or enclosures, of which the same may be comprised, or to the distance or number of miles the same shall be conveyed.

On all such letters, if exceeding half an ounce in weight, there shall be charged and taken progressive and additional rates of postage (each additional rate being estimated at 4d.) according to the scale of weights and number of rates hereinbefore fixed and declared.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

ON CHEWING OR SMOKING TOBACCO.—When the fashion was so strong in England that James I. could get no one to preach against it, his own royal hand took the pen and wrote a treatise, which he denominates “A Counterblast to Tobacco.” The strength of his princely antidote may be gathered from the following closing paragraph of his royal counterblast. “It is a custom loathsome to the *eye*, hateful to the *nose*, harmful to the *brain*, and dangerous to the *lungs*.”

Experienced people tell us that the habit of using tobacco, in any shape, will, after a time, render you emaciated and consumptive, your nerves shattered, your spirits low and moody, your throat dry and demanding stimulating drinks, your person filthy, and your habits those of a swine. It is difficult to leave off this as well as other bad habits:—let young people take care, therefore, not to begin the practice.—*From the Labourer's Friend Magazine*.

CIGAR SMOKING—Two persons of very moderate age have died within a short period of each other, at Cheltenham, of internal ulcers, brought on, in the opinion of an eminent medical practitioner, by the excessive use of cigars.—*Morning Herald*.

HEALTH.—Use exercise, practise temperance, breathe pure air, keep your skin clean, your conscience clear, and your mind cheerful.

ECONOMICAL FUEL.—In those parts where coal is scarce and dear, and in all cases where the saving of fuel is an object, the following will be found not only a cheap, but an exceedingly comfortable and pleasant mode of getting up a good fire:—Take a quantity of clay and roll or beat it very thin, into squares of about two or three feet, and less than half an inch in thickness: smear the surface all over with pitch or tar, on this scatter a mixture, of equal parts, of slack and cinders, about half an inch thick and well moistened, roll it up exactly after the manner of a rolled dumpling, smearing the clay with pitch or tar as you proceed, until the whole is finished: cut it into small lumps with a spade or large knife, and it will be ready for use. The pitch may be regulated in quantity according to the wish of the person using the fuel, and may be altogether left out when a good blaze and a quick fire are not wanted. It is advisable, however, to cover the inner surface. Great care must be taken to roll the clay very thin, to prevent having too much of it, and producing a dull fire. The above preparation will be found greatly superior to the old clay balls.—*Globe*.

There will not be a single eclipse of either sun or moon, visible in the United Kingdom, in the course of the ensuing year.—*Globe*.

A CURE FOR RHEUMATISM.—Rub dry flour of mustard upon the part affected, holding the part at the same time before the fire. Give it a good rubbing for some time, sufficient to bring out a rash on the skin, and it will relieve the pain. One rubbing is generally found sufficient. This is a Scotch old woman's recipe for rheumatism, and seldom fails in effecting a complete and very speedy cure.

NOTICES TO CORRESPONDENTS.

We have received the communications of E.; Y.; J.; “an Old Correspondent;” F.; C.; E. M.; L. L.; M. D.;

The only answer we can return to “A Conservative Protestant” is, that he has quite misunderstood the intention of the article he complains of, and that we should be equally grieved with him if its real tendency were that pointed out in his communication.

THE COTTAGER'S MONTHLY VISITOR.

FEBRUARY, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the Second Sunday in Advent	37	Bees' Wax	63
Extract from a Sermon on the Parable of the Sower	40	Safety in Thunder Storms	64
The Orphans	42	Self-Examination	65
How to avoid Catching Cold ..	44	Extracts from my Family Bible	67
Do this in Remembrance of Me	45	A Merciful Dog	68
Hymns for Sunday Morning ..	48	On the name of Mary.....	69
Antidote to Chartism	ib.	A Word about Health.....	ib.
Life of St. Stephen	50	A Friendly Admonition to all whom it may concern	70
The Sailor's Song	54	Richmond Provident Clothing Club.....	71
The Pauper School at Norwood.	55	New Rates of Postage.....	ib.
Encouragement to Allotment Tenants	59	Extracts from the Public Newspapers, &c.....	72
Jerusalem	60	Notices to Correspondents	ib.

ON THE COLLECT FOR THE SECOND SUNDAY IN ADVENT.

(Continued from p. 7.)

THE end of the week following the Sunday on which I had conversed with my friend the Sunday-school teacher, he called on me again, and asked me to accompany him to the cottage of an old woman who was very dangerously ill, and to whom he was in the habit of reading occasionally. As we entered the cottage, we heard the voice of the old woman repeating part of the 23d Psalm, "The Lord is my Shepherd, therefore can I lack nothing; yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me." "She is blind," said my friend; "but having in early life learned many portions

of Scripture by heart, she now cheers her lonely hours of pain and watching, by repeating them to herself. The case of this poor sufferer, and many others I have seen afflicted in the same manner, has always made me very anxious to teach our school-children those passages of Scripture which may give them most comfort on a sick or dying bed." Thus saying, he went up to the bed-side, and taking the poor widow's hand, said: "I am come, neighbour, as I promised, to read to you; but I heard you, as I stepped in, saying over the very psalm I was going to read, and I don't doubt you find it a comfort to you to think that the Lord will give you strength sufficient for your day of trial."

"O yes, Charles," said the poor sufferer, "it is *all* my comfort to remember and repeat to myself the gracious promises of Scripture. Surely, as one of the epistles teaches us, we may, through patience and comfort of the Scriptures, have hope. Is not that collect little Jane was learning ready for to-morrow, taken from those words? I heard her say, 'Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life.' I remembered it well; for I used, when I was myself a child in the Sunday-school, to say it year after year; but then I did not think I should ever feel how true those words are, as I now do. When I lie awake in these long winter nights, in great pain, I strive to keep myself from murmuring, by saying over and over those words of St. Paul, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' And again, 'I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.'"

"Ah! neighbour," said Charles, "you have indeed made a good use of what you were taught at the Sunday-school. But you would not now find so much comfort from the Bible, at the approach of death, if you had not made it the rule and guide of your life. In the beginning of the collect we are taught to say, that God has caused the Scriptures to be written for our learning; for those

are St. Paul's words in the passage you mentioned; and he says to Timothy, 'All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' What hope could a sinner, who has all his life long neglected to learn God's will from his Bible, have of everlasting life in Heaven? But one who, as David teaches us in the 119th Psalm, has cleansed his way, by ruling himself after God's Word, may by faith in that blood of Christ, which was shed upon the cross, to take away our sins, embrace, and ever hold fast the blessed hope of everlasting life, which God has given us in our Saviour."

"Yes, Charles," replied the old woman; "and when I think what a blessing it has been to me, that

"I was taught, and learnt so young,
To read God's holy Word."

"I strive to copy the example of Timothy's grandmother Lois, and bring up my little Jane (the child, you know, of my poor daughter, who died two days after she was born) in the fear of the Lord, so that from a child she may know the Holy Scriptures, which are able to make her wise unto salvation."

We had talked so long, that it was now time to go; but before we left her, the old woman asked Charles to read her some verses in the 19th Psalm, and to repeat a hymn which her little granddaughter was to say next day at school. The verses were the following: vers. 7—11:

"The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes. Moreover, by them is Thy servant taught, and in keeping of them there is great reward."

The hymn was "On the Excellency of the Bible," one of those written for the young by Dr. Watts.

Great God, with wonder and with praise
On all Thy works I look,
But still Thy wisdom, pow'r, and grace
Shine brightest in Thy book.

The fields provide me food, and show
 The goodness of the Lord—
 But fruits of life and glory grow,
 In Thy most holy word.

The stars which in their courses roll,
 Have much instruction giv'n,
 But Thy good word informs my soul
 How I may climb to Heav'n.

Here are my choicest treasures hid,
 Here my best comfort lies—
 Here my desires are satisfied ;
 And hence my hopes arise.

Lord, make me understand Thy law,
 Show what my faults have been,
 And from Thy Gospel let me draw
 Pardon for all my sin.

Here would I learn how Christ has died
 To save my soul from hell ;
 Not all the books on earth beside
 Such heavenly wonders tell.

Then let me love my Bible more,
 And take a fresh delight
 By day to read these wonders o'er,
 And meditate by night.

L. S. R.

EXTRACT FROM A SERMON ON THE PARABLE OF THE
 SOWER.

ST. MATTHEW xiii. 3—9.

THE fourth and last kind of ground into which the seed fell is the good ground (verses 8 and 23). And let us take serious warning from the circumstance, that while there are *three* kinds of bad ground spoken of, there is only *one* of good ground. Of all the multitudes that hear the Gospel, there is but a very small proportion that bring forth the fruit of faith and of a holy life. "Enter ye in," says our blessed Lord, "at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction: and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." It is indeed a most appalling fact, that by far the greater number of professed Christians *perish everlastingly*: a fact so dreadful to contemplate, that we are slowly and hardly brought to believe it possible. But dreadful as it is, it is nevertheless true: we have here the positive

declaration of Christ Himself, that there are *few* that find the gate of eternal life. For "not every one," He added, "that saith unto me Lord, Lord, shall enter into the kingdom of heaven;" not every one that calls himself a Christian; not every one that is regular at church, and comes to the Lord's holy table among His true servants; not every one that makes a great profession of godliness, and much less those who make no profession at all. But who then *shall* enter the kingdom of heaven? who is he that *shall* be saved? "He that doeth the will of my Father which is in Heaven." Oh my friends, this is a much greater matter than the most are willing or able to understand. To do the will of God is the greatest and most difficult thing in the world. And why? is it because God is a hard master? Oh no, but because men are very dull and slothful and perverse servants. "Thy commandment," says David, "is exceeding broad," yes, it is so broad, that it covers the whole space of a man's whole life, and takes in the length and breadth of all his goings. We meet the commandment of God at every turn; not an hour but has its commanded duties, not a duty but has its commanded self denial; not an act, but has its commanded sacrifice of love; not a step of our feet, or a thought of our hearts, but is in the way either of obedience, or disobedience to the commandment of God. And what is the good ground of the heart that brings forth fruit, some a hundred fold, some sixty fold, some thirty fold? It is the ground of a heart prepared by the grace of God's Holy Spirit. It is the ground of a heart softened by the tears of penitence, harrowed and broken up by the sense of sin. It is a humble heart, a sincere heart, a believing heart. It is such a heart as God only can give: as David prays, "Create in me a clean heart, O God, and renew a right spirit within me." Pray, my brethren, for such a heart, God has promised to give it to all that seek Him in sincerity and truth. And what is the good fruit of this good heart? It is the fruit of the Spirit: "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." H. S.

THE ORPHANS.

A TRUE STORY.

I HAVE often observed in a flat and uninteresting country there are spots of even peculiar beauty, and when in our walks we suddenly come on such scenes, the pleasure they give one is almost, if not quite, equal to what is felt by those who live surrounded by such objects. Such is the goodness and wisdom of the Creator of all : who in the darkest paths places brighter objects to cheer us on our way, and that we may never want a subject to raise our hearts in thankfulness ; either anticipating the coming pleasure, or filling our minds with recollections of the past interest. I have been led into this train of reflection by a walk I took a short time since with a friend, when I was delighted with one very pretty spot : doubly pretty from its being situated in an otherwise uninteresting country. It was a stone quarry, one of moderate size, the bottom of which was partially filled with water, on two sides the rock rose to a considerable height, presenting a handsome face of stone. At the top of one cliff was a humble cottage belonging to one of the labourers, on the other a picturesque mill for the purpose of drawing the water out of the quarry ; at the farther end the men were all at work, and the distant country beyond completed the picture with the woods belonging to a neighbouring squire, and some of the few hills which the county can boast of. My companion was very much amused with my exclamations of delight as I stopped before this pretty scene, and when at last I turned from it and we continued our walk, she said, " I think I can tell you what will increase the interest you feel about this place," of course I begged her to let me hear what she had to relate, and she gave me the following little history.

" The quarry belonged to a nobleman in the neighbourhood, and had been tenanted for some years by the same family. About three years ago the wife died, her husband who was sincerely attached to her, was quite broken-hearted, and gave himself up so entirely to grief that he neglected his business and his health, and in one year after, followed his wife to the grave, leaving five children to the care of his eldest daughter, a girl of seven-

teen. This girl (whom I shall call Anne), during her father's illness, managed the accounts of the quarry, and endeavoured to keep the affairs of the family as straight as she could, therefore at her father's death she was not an entire stranger to the business, and prayed the agent of her landlord that she might be continued as tenant, this however he declined, giving as his reason that "she would lose the little she had, by embarking on such a scheme." Poor Anne felt it was the only means left to enable her to provide for her younger brothers and sisters, and in her distress applied to my friend (whose benevolence and zeal were well known to her poorer neighbours). She solicited the agent, promising to answer for the payment of the first year's rent, and the favour was granted. Anne being reinstated in her father's situation, engaged some of the old workmen, and retained the foreman who had acted in that capacity for many years, and so commenced business for herself. The second sister she put out to service, the third she kept at home, and also the youngest boy, who was not more than five years old: and the two elder ones she sent regularly to the parish-school in an adjoining village. When my friend had told me so much of this interesting story, we were close to Anne's cottage, and we agreed to pay her a visit. We turned through the little wicket, and met the younger girl carrying water for washing, and found Anne sitting at her work, with the youngest boy by her side learning a lesson. We talked for some time to Anne, and I thought her sensible and intelligent, and was very much pleased with her expressions of gratitude to my friend for her timely assistance. She told me she had now paid off all the debts but two, one for repairing the mill which had been much injured in the storm of last January, and the other was to her friend, my companion. The produce of the quarry she trusted would enable her to defray these in a short time, and she was very careful not to incur further debts. Our conversation gave me great satisfaction, and when I left the cottage, I could not but reflect, in what a difficult situation this young girl had been placed, and how manifestly He, who is the God of the fatherless, had been with her to bless her ex-

ertions. If people will not endeavour to clear themselves from their distresses ; in short, if they refuse to set their own shoulder to the wheel, they cannot expect any one else to do the work for them ; or if indeed they are so fortunate as to find any one willing to do it, they will perceive when too late, the business is not so thoroughly done as if they did it themselves. But here we have a living example, how the young, and the weak, and the unprotected, may rise above their difficulties by meeting them with hearty endeavours on their side, endeavours which are sure to be crowned, sooner or later (in His good time) by that merciful God and Father, who works in us and with us, of His good pleasure. I cannot lay down my pen without also pointing out, as in the foregoing instance, how much may be done by seasonable assistance from the rich to the *industrious* poor. Anne being allowed to remain as tenant, enabled her to pursue a business with which she was acquainted. My friend's interference with regard to the first year's rent, gave her the opportunity of becoming the tenant, and both combined, have given a home and a provision for six orphans, who under other circumstances must have been dispersed to seek a home and a living among strangers. F.

HOW TO AVOID CATCHING COLD.

Accustom yourself to the use of sponging with cold water every morning on first getting out of bed. It should be done quickly, and followed with a good deal of rubbing with a rough towel. It has considerable effect in giving tone to the skin, and maintaining a proper action in it, and thus proves a safeguard to the injurious influence of cold, and sudden changes of temperature : therefore, a person who is in the habit of thus fortifying the skin will be much less likely to suffer injury from heated rooms, and the change from a hot room to the cold air. Sir Astley Cooper says, "The methods by which I preserve my own health are temperance, early rising, and sponging the body every morning with cold water, immediately after getting out of bed,—a practice which I have adopted for thirty years ; and though I go from a most heated atmosphere into the squares of the hospital, in the severest winter nights, yet I scarcely ever have a cold."

T. S. GRAHAM, M.D.

“DO THIS IN REMEMBRANCE OF ME.”

Susan.—How rejoiced I am, my dear sister, that you are with us at this time, for we shall now, I hope, be able to go together to the Lord's table.

Jane.—You take it for granted, then, that I shall receive the sacrament with you?

Susan.—Certainly I do, if it please God to grant us life and health. You surprise and distress me by even hinting that you are not ready and eager to embrace every opportunity of partaking of the holy communion. “Do this in remembrance of me,” were our Saviour's words, spoken a few hours before He offered up Himself upon the cross; and at this season, when we keep up the memory of His birth, we must also think why He came into the world and was born of a woman, that He might offer up His body and blood as a sacrifice for our sins.

Jane.—But, Susan, I have never yet been able to make up my mind to receive the sacrament at all.

Susan.—Never! Indeed, Jane, I am grieved to hear you say so. Will you tell me the reasons which have kept you away from the Lord's table?

Jane.—I am afraid I can hardly explain my reasons. But I have sometimes read through the whole service for the communion, and it appears to me very solemn and awful.

Susan.—It is indeed very solemn; but do you not also find in it so much encouragement to trust in God's mercy and in Christ's sacrifice, as to make you wish to be one of those to whom the words of comfort are addressed, and for whom the prayers and praises are offered up?

Jane.—I have often thought that those who can join in the service with all their heart, must be very happy. But then sister, there are fearful judgments spoken of for those who come unworthily, and we are told to examine ourselves; and if I look within for a moment, I find so many sinful thoughts and wishes, and I can remember so many sinful actions and idle words, that I can never think I am worthy to come to the holy communion of the body and blood of Christ.

Susan.—I assure you, dear sister, I was at one time very much distressed and perplexed by this same feeling.

and I was disposed to think that I ought not to receive the sacrament till I was less liable to fall into sin, but how I was to find out or determine when I was good enough, I did not know : so I asked Mr. P., the kind clergyman of our parish for his advice and direction. He shewed me clearly that I was mistaken altogether, and explained to me the difference between being *worthy* to receive, and receiving *worthily*. We can never be *worthy* so as to *deserve* to receive the least of God's mercies ; but yet we do not receive them *unworthily*, if we enjoy them with humble, thankful, and obedient hearts. And I remember Mr. P. said, the judgments threatened against those who come unworthily, are for those who presume to approach the Lord's table *irreverently*, without thinking of what they are about, who have no true faith and trust in Christ's sacrifice for their sins, who do not wish or intend to try, by God's help, to live to Him who died for them. You know our catechism tells us what is the proper mind for those who come to the Lord's supper.

Jane.—Thank you, dear Susan, you have relieved me from a very great difficulty by what you have said. I am sure I never *could* go *irreverently* or thoughtlessly to keep up the memory of the breaking of the body and shedding of the blood of my Saviour ; and I do indeed hope I have a full and firm faith in His sacrifice and merits as my only hope of pardon for my many sins, which I earnestly desire to repent of and to forsake. But temptations sometimes come upon me so suddenly, and I am led into angry words and evil thoughts ; and I have heard people say they would not receive the sacrament, because perhaps as soon as they came from church, something might happen which would put them in a passion or lead them into some other great sin, and that would be so very dreadful.

Susan.—It is indeed very dreadful that our great enemy should have so much power over us, at times when we might think ourselves the best prepared against him. But sin must still be *sin* to every one who commits it, whether they have received the sacrament or not ; those who thus refuse to receive it, only add this sin to their others, that they refuse to seek a cure for their sins.

By our own strength we cannot stand against the smallest temptation. Should we not then take every means of obtaining that help from God which He has promised to all who seek it in the way He has appointed?

Jane.—And you believe the partaking of the Lord's Supper to be a means of strengthening us against temptation?

Susan.—Assuredly I do. Our Catechism tells us that the "benefits we receive thereby, are the strengthening and refreshing of our souls." And you remember our Lord said, "where two or three are gathered together in my name, there am I in the midst of them." In what assembly can we believe Him to be so especially present as with those who meet to "show forth his death," in the way He has appointed? And where He is present what is there that is good for us, that He will not be ready to give us abundantly beyond all that we can ask or think? Whatever be our want or our weakness, can we do better than bring it to Him when we kneel at His table, believing that He will by His Spirit enable us to "feed on Him by faith, with thanksgiving," and that we shall find that "His flesh is meat indeed, and His blood is drink indeed?"

Jane.—Many thanks, dear sister, for the trouble you have taken; I will think of all that you have said. Pray for me that the Holy Spirit may make it useful to me, and that I may be strengthened in my present wish and intention to accompany you to the Lord's table. I wish I had long ago done as you did when you were in difficulty. If I had asked advice from our good vicar, I am sure he would have been as kind to me as Mr. P. was to you.

Susan.—I hope to-morrow we may have an opportunity of speaking to Mr. P. on this subject, and he will be able to help you in any thing you wish to have explained much better than I can. Will you in the mean time read the account given by St. Matt. and St. Luke of our Lord's last supper with His disciples, and also the 6th chapter of St. John's Gospel. And may God's Spirit enable us both to feed in sincerity upon the Bread of life! M.

HYMNS FOR SUNDAY MORNING.

THIS day belongs to God alone ;
He chooses Sunday for his own ;
And we must neither work nor play,
Because it is the Sabbath-day.

'Tis well to have one day in seven,
That we may learn the way to heaven ;
Or else, we never should have thought,
About religion as we ought.

Then, let us spend it as we should,
In serving God, and growing good ;
And not forget, when Sunday's gone,
What texts the sermons were upon.

We ought to-day to learn and seek
What we may think of all the week ;
And be the better every day
For what we've heard the preacher say.

And every Sabbath should be pass'd,
As if we knew it were our last ;
For, what would dying people give,
To have one Sabbath more to live.

CASTOR.

Sent by C. H.

ANTIDOTE TO CHARTISM.

SIR,—I am old-fashioned enough to go to church, and to fancy, first, that I get good there for myself ; second, that I get good for others ; and, third, that if the wretched rebels in Wales had done the same, they would not have served that hard master and bad paymaster, who is said to have been both “ a liar and a murderer from the beginning.” As to my first head, I say nothing, because it won't interest people to talk of myself ; but to prove I got some good for others ; I was at church last 3d of November, the Sunday when thousands of traitors and rioters were planning an insurrection which was to end in conflagration and bloodshed that very night. Now, without dreaming of what they were about, not I alone, but hundreds of thousands of my fellow-worshippers, were that day invoking blessings without end upon the head of the Government, the Privy Council, the Clergy, the Judges,

the magistrates, the members of my own church and of all other churches, and especially upon all who were then "in danger, necessity, and tribulation;" besides which, we prayed that "all who had erred and were deceived might be brought into the way of truth;" that we might all be "delivered from battle, murder, and sudden death;" and we further sought for protection against "all sedition, privy conspiracy, and rebellion." As this, too, was the first Sunday in the month, hundreds of thousands of my fellow-Christians on that day, as well as myself, received the holy sacrament, in which we all began by entreating God for His blessing on the Queen; "that under her we might be godly and quietly governed, and that her whole council, and all in authority under her" (which, of course, included the mayors of every town in England), "might minister justice to the punishment and wickedness of vice." We were fortified in these requests by the first lesson of that day, which taught that "though hand join in hand, the wicked shall not be unpunished," and that "as righteousness tends to life, so he that pursues evil pursues it to his own death;" while the second lesson plainly inculcated the duty of rendering allegiance and tribute to the Crown, as well as honour to God. The morning Psalms also contained a prayer for "deliverance from the ungodly," and that God would "disappoint him, and cast him down;" while the evening declared the confidence of the Psalmist in God, "who," he says, "had girded him with strength of war, and would, on his behalf, discomfit an host of men, delivering him from his cruel enemies, setting him up above his adversaries, ridding him from the wicked, and making his enemies to turn their backs." Now, I apprehend that all who thus trusted God, under the promises of His word, and prayed for the poor, the helpless, and the weak, before the perils of that night, were among the best friends of their country; and not to see and acknowledge this would, I think, be only one kind of infidelity. If these views are correct, then my third head proves itself, because, if these misguided and wicked men had been worshipping God on that Sabbath, they would not have been the prey of demagogues and deceivers, nor

sought the destruction of their countrymen, and their own ruin, both of soul and body.

I am borne out further by the Christian and patriotic speeches since made at Newport, where the deliverance there effected by a handful of brave men, civil and military, whose hearts were in the right place, was publicly acknowledged as a victory from God, and, I shall venture to add, a victory in answer to the prayers which were that day offered in the 10,000 churches of the realm.—I am, Sir, your most obedient servant,

LAICUS.

Sent by L. L.

LIFE OF ST. STEPHEN.

THE religion of Christ being designed not only to save mankind from everlasting death, but also to take away the sin of the world, and consequently, being opposed to the evil passions and customs of guilty men, naturally met with all the opposition, and its professors, with all the persecution, of which our nature is capable. For it is not to be supposed that Satan, after having so long possessed the undivided sovereignty of the Gentile nations, and no slight power, over the Jews, would yield up his empire without a violent and protracted struggle. The first effort of the powers of hell was the crucifixion of our blessed Lord and Saviour Jesus Christ, a sin of so black a dye, that the sun veiled its face at noonday, as if it were unwilling to behold the humiliation and death of its Creator. The earth trembled and shook, and the bodies of saints of old arose to comfort and support the trembling and afflicted disciples. But our holy religion instead of being crushed by the death of its Founder, increased more and more, and the wicked one enraged at the failure of his devices, incited both Jews and Pagans to the bitterest hatred of his followers.

Love, the unfailing accompaniment of true faith, appears at this time to have reigned universally through the Church. All the members of Christ's body, were then "of one heart and of one soul." Schism was then unknown; and "great grace was upon all." Those who believe, we are told, had all things common:

they sold their lands and possessions, and laid the price of them at the Apostles' feet, and from the stock thus provided the wants of those that had need were supplied.

It would nevertheless appear that from the numerous avocations of the Apostles, the widows of the Grecian proselytes were neglected in the daily ministrations. To obviate this inconvenience seven deacons were appointed, who should attend to the temporal concerns of the church, as well as occasionally assist in the duties of prayer and preaching the word. Of these ancient tradition informs us,—St. Stephen, a man full of faith and of the Holy Ghost, was appointed the chief or archdeacon. It is certain that he was born a Jew, and though some report that he was a fellow-disciple of St. Paul, at the feet of Gamaliel, the more credible account makes him one of the seventy followers of our Lord.

Having entered upon his ministry, he wrought great wonders and miracles among the people, insomuch that the anger of the Jews was stirred up against him, and they were no longer able to bear the success of his labours.

Then arose sundry champions from five synagogues apparently of great repute in Jerusalem, endeavouring by disputing to overthrow him. These soon found that their worldly learning was no match for the wisdom of St. Stephen: they were not able to resist the Spirit by which he spake.

And now the malice of their hearts against the Church of God, began to exhibit itself. They suborned false witnesses which said "this man ceaseth not to speak blasphemous words, against this holy place, and against the law; for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Here was the true cause of offence. The Jews had long expected a temporal prince. The kingdom of Christ was not of this world. They would have acknowledged a triumphant conqueror. They rejected a suffering Saviour.

The holy man was now dragged before the Sanhedrim,

or great council of the nation. And here, when in the presence of those who he knew were thirsting for his blood, we might suppose that his courage would have failed him, and his eloquence have forsook him, but it was not so. The Lord was manifestly with his servant, "for all that sat in the council, looking stedfastly upon him, saw his face as it had been the face of an angel."

The high priest having heard the accusations of the false witnesses against St. Stephen, gave him leave to defend himself, which he did to the following effect:— he first gives a sketch of the early history of the Jews, so as to show that whatever might be the importance in their eyes of the ancient rites and customs of the temple and its service, yet God had both called and accepted Abraham and their fathers, long before the institution of either; and that at the very time, when the law was given. Moses himself predicted that God would in the latter days raise up another prophet like unto himself. By this it was evident they were to expect a new law-giver, one who should introduce a new worship and a new dispensation. He goes on to say that although Solomon was permitted to build him an house, yet the Most High dwelleth not in temples made with hands (as Lactantius well observes "God standeth not in need of those things which he hath given, as a provision for the wants of our nature, for the whole earth is under his power. *He* needeth not a temple whose dwelling is the universe: *He* cannot want earthly lights who lighted up the sun and the stars for the use of mankind.") St. Stephen continues, although these things are plainly set forth before you, yet ye do not always resist the truth spoken by the Holy Ghost,—ye still do more regard the temple and its observances than ye do the God whom ye profess to worship. Ye are stiffnecked and uncircumcised in heart and ears, and true followers of your fathers who killed the prophets and stoned the messengers of the Almighty, for ye have put to death that Holy and Just One, of whom these prophets spake and testified.

This close application of the martyr's speech cut his judges to the heart, and they gnashed upon him with their

teeth. But the saint, in no wise moved by the angry words or gestures of his enemies, looking up to heaven, was blessed with a vision of that glory into which he was about to enter, and beheld Jesus standing at the right hand of God: unable to restrain his joy at this appearance of his Saviour, he cried in the council, "behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

His bloodthirsty persecutors now rushed upon him with one accord, and disregarding the forms usually observed in the execution of malefactors, they dragged him out of the city and stoned him. The blessed martyr having called upon God, "Lord Jesus, receive my spirit," kneeled down, and, like his crucified Master, cried out with a loud voice, "Lord, lay not this sin to their charge," and having said this, he fell asleep.

Thus died St. Stephen the first martyr of the Church, a man in whom we shall find very much both to admire and to imitate. The strength of his trust in God, his humility, his unwearied perseverance in the service of his Redeemer, his deference to the constituted authorities of the land, against whose corruptions, though he testified with all Christian boldness, yet against themselves did he bring no railing accusation, but addressed them with all due reverence, as "Men, brethren and fathers." All these things should be carefully remembered and through the grace of God imitated by us, for what things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. Lastly, mark St. Stephen's death: his lot in life was labour, persecution, and the pains of martyrdom; but his end was peace,—he fell asleep!

Let us then pray earnestly that a double portion of his Spirit may descend upon us; that having lived the life, we may die the death of the righteous, and that our last end may be like his.

F. S.

THE SAILOR'S SONG.

Abroad on the ocean we sailors must roam,
 And many a storm must we brave;
 And then with what pleasure we think of our home
 The sweet little land which we save!
 But guided by compass, and warm in our berth,
 We yield to our Captain's command,
 And plough through the billows amidst the wide earth,
 And see the Almighty's strong hand:
 We mount up the rigging, and tighten the sails,
 And watch the bright stars all above,
 And when the strong breeze on the rough sea prevails,
 We think of the land which we love.

If war e'er arises, we stand to our posts,
 All ready to conquer or die:
 Relying on Heaven, we care not for hosts,
 But ev'ry Armada defy:
 Though cannons may roar, our hearts are unmov'd,
 Midst timbers of oak we abide;
 In death's dread affray our courage is prov'd,
 Our love of our country is tried:
 The world goes around,—' Be faithful all found,
 ' And manfully fight for your Queen;
 The cannons may roar, the fight is soon o'er,
 ' And then your reward will be seen.'

Come sailors, all valiant, our homes we shall find,
 Our wives and our children, all blest,
 When we, for a time, leave the ocean behind,
 And sweetly in cottages rest:
 We then shall sing praises to God the Most High,
 Who rules o'er the winds and the waves,
 Who watches the sailor, and hears his strong cry,
 And midat the loud billows oft saves:
 With landsmen we'll join, with heart and with voice,
 In praises ascending above,
 To Him who on earth made the desert rejoice,
 And showed to poor sailors his love.

Then landsmen, kind-hearted, on sailors now look,
 Who plough through the ocean's rough wave,
 Good chaplains provide, and send us the Book,
 Which leads us to Him who can save;
 Which soothes us in trouble, and points to a home,
 Much sweeter than England's sweet plains;
 To *this* from the land and the ocean shall come
 The ransom'd, made free from Death's chains:
 Our comrades shall rise from sea's lowest bed,
 And all, who the Saviour have known,
 To Him in the Heav'ns shall lift up their head,
 And worship before his white throne.

J. B. C.

From the Northampton Herald.

THE PAUPER SCHOOL AT NORWOOD.

THE present contractor and superintendent is Mr. Aubin; he undertakes to pay all expenses, in consideration of his receiving four shillings and sixpence a week for the support of each inmate, a rate which must be considered sufficient, though not by any means extravagant, considering the excellence and copiousness of the diet, the comfortable clothing and lodging, and the extent of intellectual and moral instruction which is conferred.

Mr. Aubin being a benevolent man, willing to engraft any improvement on his system, the routine of the establishment was revised and remodelled a few years ago, at the recommendation of Dr. Kay, poor-law commissioner of the London district. It now serves as a pattern for the organization of workhouse schools throughout the country. The great object held in view is to fit the children to engage with alacrity and ease in any species of useful employment to which they may be put on leaving the school, and with minds so morally and religiously trained, that they stand as little chance as possible of finding their way either back to the workhouse, or into the criminal gaol; in short, to train them up, not to be paupers, but active, intelligent, and good members of society. From what came under my notice, I should think there is little fear of the result.

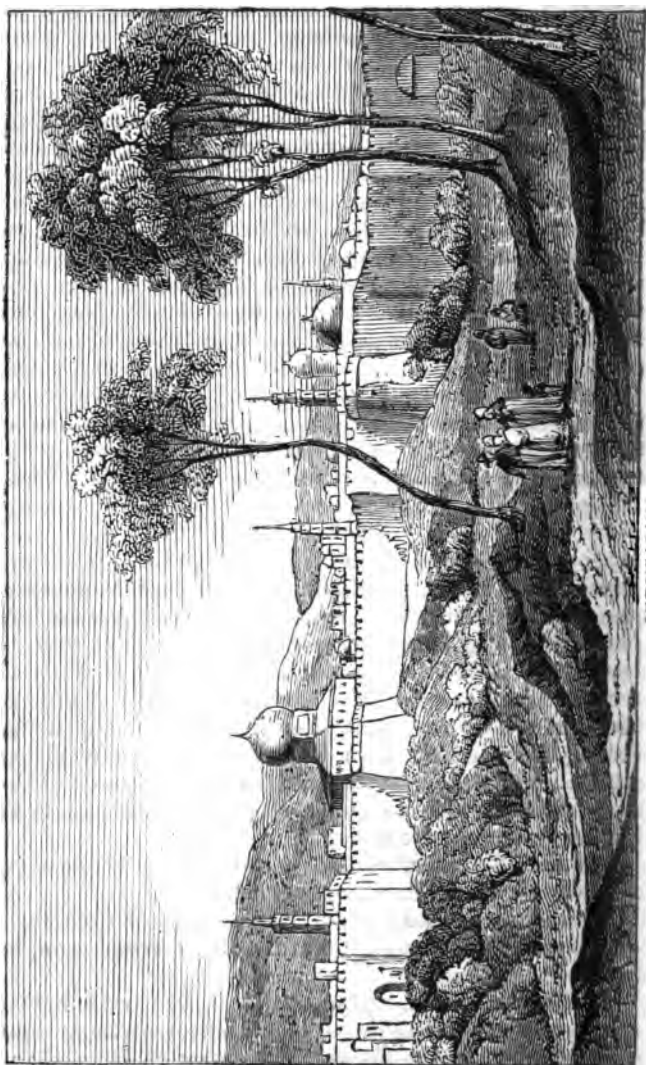
The principal edifice consists of a very long school-room on the lower floor, fitted up with desks and forms, and divided, partially by green cloth curtains, which can be raised at pleasure. At the end nearest the door of entrance, is a gallery or flight of seats, one above another, like the steps of a stair; and to these the infant-school, consisting of about 130 pupils, was immediately marched for instruction. No sooner had the little creatures, each in his clean linen blouse, taken their seats, than I was struck with their apparent healthy and robust appearance; their rosy and chubby cheeks were an evidence of excellent and sufficient diet, and of a happy mental condition. The children being duly seated, an intelligent young teacher, skilled in infant-training, exercised them on a simple branch of useful knowledge. A class of about

forty pupils of a more advanced age was next examined on the subject of Bible history; and the readiness of their replies to every question which could be asked, in reference to facts in either the Old or New Testament, excited general surprise amongst the spectators present. The questioner was a clergyman of the established church, who had not previously seen the school, and who seemed highly pleased with the state of religious knowledge which was displayed. We passed from this to other classes, and finally were led out to the boys' court-yard, around which apartments for industrial training are situated.

The spectacle of human industry is always attractive. Even the idle like to look on while others are busy. But the interest of such scenes is greatly increased when the industry is exerted by youth, as it was on the present occasion. In the first room into which we were ushered, sat some twenty boys on low benches, making and mending shoes. This was the shoemaking school, and was under the charge of a young tradesman, who shaped the leather, and instructed the pupils in the mysteries of the craft. Divested of their jackets, and tucked in brown leather aprons, the little fellows sat hammering and sewing away as busily as in a regular workshop; and, on the whole, the shoes which they made were as well executed as those generally in use among boys who are engaged in country labour. From the shoemaking department we were conducted into that in which the tailoring is in a similar manner taught to a certain number of boys. The clothes on which these worked were, like the shoes made by the young shoemakers, designed for the use of the establishment. Next we entered, in succession, the workshops devoted to instruction in the businesses of the blacksmith and in that of tinsmith. At both occupations, boys were suitably engaged, under the direction of masters. Departments for joinery and gardening are, we are told, not as yet commenced, but about to be so. We were then conducted at once to a large enclosed area or court, in which there is an apparatus resembling the deck, mast, and rigging of a ship, with a couple of guns on carriages, the whole being designed for instruction in seamanship. A class of thirty boys, dressed in blue jackets and white

trousers, and commanded as by a naval officer, went through a variety of manœuvres with astonishing dexterity; among other things, manning the yards aloft, and afterwards letting themselves down by the ropes to the ground. On making inquiry, I found that this and all the other industrial operations which I had seen, or which may henceforth be added, are not taught to only a few selected boys out of the mass, but all the boys in the school are designed to be instructed in every department, one after the other. Thus every boy, it will be observed, must ultimately be able to make and mend his own shoes, clothes, and house furniture, to employ himself in iron and tin work, to cultivate a garden, and rear the more useful kind of herbs, and also to a certain extent to act the part of a sailor, should circumstances lead him to a life at sea. It is not the object of the commissioners, in establishing this description of industrial training, to make the boys proficient in any line of occupation, but to prepare them for some particular handicraft or service by which they may gain an honest living, and at least be enabled to increase the comforts of their household without an expenditure of their earnings. Who can doubt that such benefits as these will be realized from the course of instruction just described? And who can doubt that England would have been a very different thing at the present day, had such instruction, with all its moral aids, been afforded to the poor half a century ago?

From the court-yards of the boys, we were led into those of the girls. Here, after examining the classes in the school, in which reading, writing, knitting, sewing, and other exercises, formed the appropriate business, we proceeded to the apartments devoted to the industrial occupations. The first was a washing-house, in which a number of girls were engaged at troughs in washing the linen of the establishment, and the next a place where a similar number of girls, forming an advanced class, were learning the equally necessary duties of ironing and mangling. The neat tidy dresses of the girls, and their general smart appearance, were very remarkable, and contrasted favourably in my mind with the plain aspect of the workhouse females in my own country. Besides being



JERUSALEM.

JERUSALEM.

SUCH is the present appearance of Jerusalem with the walls. This city has suffered many changes since the time of the Gospel history, and is now scarcely the same in anything but its situation. But it is perhaps on this account the more interesting to us, because we see in it so remarkable a fulfilment of the prophecies of the Bible. The large building towards the left of the print is a Turkish mosque, or Mahometan church, and stands upon the ground formerly occupied by the great temple of Solomon, which we find described in the 6th and 7th chapters of 1st Kings. This temple was destroyed by Nebuchadnezzar, rebuilt by the Jews under Ezra, and beautified, in later times, with great magnificence, by Herod. But it was in vain that they built a temple to God, when they rejected and crucified His Blessed Son. Our Lord therefore prophesied to his disciples the utter destruction of this splendid building, which although it was the admiration of the whole world, was no longer pleasing in His sight, when men ceased to worship Him in it "in spirit and in truth." "There shall not be left here one stone upon another, which shall not be thrown down," were His words; and they were most exactly fulfilled at the destruction of the city, A. D. 70, when the Romans fired the temple, dug up the foundations, and ploughed over the very ground where it stood. "Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." It has now received its greatest dishonour, by the mosque dedicated to the impostor Mahomet standing in the place where God ought to be worshipped, and by the whole city being in the hands of infidels and tyrants. All this is in fulfilment of Christ's words, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." And when our "times" of grace *are* fulfilled, we are assured that "all Israel shall be saved;" God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Him whom they have pierced, and mourn," and then "Jerusalem shall be inhabited

again in her place *," and "they shall build up the old waste places, the desolations of many generations †." The two low cupolas or domes on the right of the print, belong to the church of the Holy Sepulchre, standing on the spot where our Lord Jesus Christ was buried. Near the centre of it within is shown His tomb, which is a small square chamber hewn out of the rock, according to the Jewish custom of burying, and visitors may go down into "the place where the Lord lay."

The walls are principally of modern work, and appear about fifty feet in height, flanked at irregular distances by square towers, and have battlements all round on their summits, with loopholes for arrows or musketry close to the top. They do not, however, convey any idea of the old fortifications, which, before the city was destroyed, were perhaps more massive and lofty than any others in the world, and almost bid defiance to an enemy.

Jerusalem is not now remarkable for any other buildings; its splendour and magnificence have been taken away by the heavy and just wrath of God. "From the daughter of Zion all her beauty is departed." The inhabitants are poor and oppressed, the houses mean; and that which used to be "beautiful for situation, the joy of the whole earth," is now spoken of in these words by a traveller: "Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighbouring elevations, he would see a wild rugged mountainous desert, no herds pasturing on the summit, no forests clothing the sides, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town all his early associations would suffer a still greater violence, and expose him to still stronger disappointment. No streets of palaces or arches of triumph are there, no single vestige to announce its former greatness and opulence; but in place of these he would find himself surrounded on every side by walls of rude masonry, the dulness of which is only, broken by

* Zech. xii. 6.

† Isaiah lxi. 4.

the occasional appearance of a small grated window." Although, however, the once holy city has fallen so low under the avenging hand of the Almighty, it is still the place which so often received our blessed Lord, which His feet have so often trodden, where at length He offered up His life for our sins, and therefore it must ever be regarded by us, far beyond all other places in the earth, with reverent interest and affection. Every spot of ground, every object, especially those which we know remain as they were, and those places, such as the Mount Moriah where the temple was built, the sepulchre, and Calvary, are hallowed in the eyes of a true Christian, more than words can express. He delights to think that it was indeed upon this spot that his Redeemer appeared in the form of man, and taught us the way of salvation, and suffered that we might live for ever; and that there He broke the chains of death, and rose from the grave, as a pledge that we also shall rise in the last day. And such contemplations are of great use in strengthening our faith, and enabling us to know the *reality* of the things which we have believed. If we can take an interest in those places in other countries where remarkable events have happened, how much more ought we to feel in that from whence all our hopes and knowledge of salvation proceeded, and of which we may truly say, with David, "all my springs are in thee."

E.

BEES' WAX.

FROM inquiries that I have personally made, I learn that the quantity of wax of home-growth that finds its way to market is exceedingly small; nearly the whole supply of this commodity may therefore be said to be imported; the average yearly quantity is about 460 tons, but of this about half is re-exported. More than one-third of the whole comes from the western coast of Africa, chiefly from Mogadore. Cuba, Russia, and the Barbary states send, together, about as much as Mogadore does; the remainder is brought in small quantities from the Netherlands, France, and various other countries. It comes to us in the state of crude yellow wax, and requires to be

purified and bleached before it is fit for the candle-maker. The impurities are separated chiefly by melting; those that are heavy sinking to the bottom of the boiler, and the light ones rising to the top, whence they are removed by skimming. The bleaching is performed by exposing the wax, in thin ribands or shavings, to the sun and the dew; and it is brought into the form of ribands by pouring the melted wax in a thin stream on a cylinder revolving in water. Refined wax is liable to become brown, if melted by a naked fire; a steam heat is therefore very generally used for this purpose.—*Report of the Society of Arts &c. for 1838.*

OBS.—Would it not be worthy the attention of agricultural and other societies, interested in *cottage economy*, to encourage the production of bees' wax, instead of allowing it, like eggs, to be imported from abroad? Where prizes are given for bee-keeping, wax, *in a proper state for the market*, might be included amongst the objects for competition.—*From the Labourer's Friend Magazine.*

SAFETY IN THUNDER STORMS.

PEOPLE are often led to inquire what are the best means of safety during a thunder-storm? if out of doors we should avoid trees and elevated objects of every kind; and if the flash is instantly followed by the report—which shows that the cloud is very near, it is considered safest to lie down. We should avoid rivers, ponds, and all streams of water, because water is a conductor, and persons on the water in a boat would be the most prominent object, and therefore most likely to be attracted by the lightning. If we are within doors the middle of a large carpeted floor will be tolerably safe. We should avoid the chimney; for the iron of and about the grate, the soot that often lines it, and the heated air it contains are all tolerable conductors, and should on that account be avoided. It is never safe to sit near an open window, because a draught of moist air is a good conductor. Hence we should close the windows on such occasions. In bed we are comparatively safe, for the feathers and blankets are bad conductors.—*Practical Chemist's Guide.*

SELF-EXAMINATION, AS TO THE MIND WITH WHICH WE
RECEIVE THE PRIVILEGES AND THE INSTRUCTIONS OF
THE GOSPEL.

THE Gospel offers great *mercies* to us, and supplies us with heavenly *directions* to guide us. But the merciful *offers* of the Gospel will do nothing towards either our temporal or eternal happiness, unless they are in sincere faith personally accepted by us: and the *instructions* of the Gospel will only be the sentence of our condemnation, unless we are seeking, by the help of divine grace, to obey them. And on these two questions it is needful that we should examine ourselves faithfully.

Have we, then, from our hearts, thankfully accepted the merciful offers of the Gospel? Do we put our trust in the sacrifice of Christ on the cross as our complete and only dependence for salvation? Do we so humble ourselves as to see, that of ourselves we can claim nothing, but that all our hopes arise from the free mercy of God through the atonement made by Christ for us? For if we think that we have so obeyed the *law* of God as to be delivered from condemnation on account of such obedience, we are at once brought, on self-examination, to ask,—“what law is there, either of nature, or of the Old Testament, or of the New Testament, which mortal man has ever so kept as to be able to claim salvation by that law?” Man being corrupt and exposed to the temptations of the world, the flesh and the devil; the law in his members has ever prevented him from walking by the law in his mind. The written law of God carries with it this sentence of condemnation. “Cursed is every one that continueth not in all things which are written in the book of the law to do them¹.” And the New Testament contains such rules of perfect purity in thought as well as in word and deed, that no one can presume to say, or to think, that he has wholly kept this law. This knowledge of sin, taught by the *Law*, shows us the need we have of pardon through the *Gospel*: and the first step towards a sincere acceptance of the Gospel,—is the conviction that we are lost without it. The soul, humbled with a sense

¹ Deut. xxvii. 26. Gal. iii. 10.

of its utter helplessness in the work of its own salvation, is brought to see the value of those glad tidings which declare that what man cannot do for himself, is done for him by the love and mercy of his Saviour.

This *humble* state of mind is the *only* state of mind in which the gracious offers of salvation through Christ will be sincerely accepted, or produce any real effect. The Gospel offers life and immortality; it offers pardon and peace: it allows no one to despair, however much any one may be cast down with the thoughts of his past sins,—of his unworthiness in the sight of God,—of his insufficiency to keep the law,—yet if, in true repentance, he is brought to accept the offers of the Gospel,—if he really grieves for his sins, and is earnestly striving to forsake them, and sincerely seeking for newness of life, and for God's grace to renew his soul to godliness; then does the Gospel cheer him with the promise of free pardon for Christ's sake, and grace and strength to help him *forward* in his heavenly course. He must not forget that he is to be going *forward*; constantly pressing on,—seeking to “grow in grace,” and to make progress in holiness. In truth, unless there be this desire of making progress, this striving after improvement, there is no sure mark of being a true follower of Christ.

And here we have our second subject for self-examination. “How are we *living*?” Does the remembrance of all that God has done for us fill our hearts with a desire to show our gratitude to Him, by seeking to live to His glory, and to walk according to His will? Are we watchful over our conduct, anxious that it may be such as the Gospel of Christ requires? Are our thoughts and intentions pure and holy, and such as become those who are preparing for an abode of everlasting purity and holiness? Is our conversation and all our behaviour such, as, instead of bringing disgrace on our profession, may be the means of winning souls to Christ? Do we study to set such an example as may show to others the value of the Gospel of Christ, and may induce them to seek its blessings, and to walk by its light? Are we anxious to see the religion of the Gospel prevailing around us? And are we zealously watchful that it may be the

ruling principle in our own hearts ; leading us to holiness, to purity, to honesty and upright dealing, to contentment, to a thankful sense of all the goodness and mercy of God to us ; and to that “love” of God, and of our fellow creatures which is the “fulfilling of the law ?”

V.

EXTRACTS FROM MY FAMILY BIBLE.

MATT. v. 38—43.

UNDER the law of Moses it was ordained that an eye should be taken for an eye, and a tooth for a tooth, a hand for a hand, a foot for a foot ; and burning was to be inflicted for burning, wound for wound, and stripe for stripe¹. The divine reason for this, my dear family, seems to have been, that the Jews, who were a proud self-righteous nation, might get a true notion of the strict justice of God, and that they might look forward with anxious delight to the coming of Christ ; in whom God’s justice was to be satisfied for ever ; and who was to give them a law of grace and mercy for one of strict and literal obedience. But as we see in the history of our Lord’s life, these poor proud people were for being justified by their severe law which they could not keep, rather than by His righteousness who kept the whole law, and who suffered also the full penalty of their disobedience.

Mark the system which our Lord introduces ; love and mercy takes the place of strict unbending justice ; personal insults and harms are not to be resisted ; and so great meekness is to be shown towards our enemies, that Jesus thus strongly draws its character ; “whosoever shall smite thee on thy right cheek, turn to him the other also.” And “if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.” And “whosoever shall compel thee to go a mile, go with him twain,” or two miles. This last passage alludes to journeys which the Jews were made to take by the Romans, into whose hands the Jews’ country had fallen when our Lord was upon earth. Now see that you resist not evil ;

¹ Exodus xxi. 24, 25.

pray for the Spirit of Jesus, who was meek and kind to his enemies—for that Spirit of love and holiness, whom, recollect, you have often resisted, and who once taken entirely from you, you would neither be able to think nor to do any thing that is rightful.

God has of “His goodness prepared for the poor;” He has put money into the hands of a few for the comfort of the many. Of the rich He will require the use of their riches. You who have more than your own lawful wants require, and who are consequently rich, remember you belong to Jesus Christ, who gave Himself for you! You asked not for Him, for you did not see nor feel your need of Him till He told you of your distress, and offered Himself as your surety. “Give, therefore, to him that asketh of you; and from him that would borrow of you, turn not away.”

A LAYMAN.

A MERCIFUL DOG.

AN ill fated cat fell into the hands of some young ruffians, who commenced the first stage of cruelty, which often leads to great crimes and to the gallows. The little wretches had passed from cruelty to cruelty, alternately stoning their victim and dragging it through a dirty pool of water, then beating and bruising it, and menacing it with drowning. Some men passed by, unheeding the animal's cries of distress, which were now nearly coming to a close with its life, when a dog more merciful came forward to save it. This dog rushed forward on the young assassins, and driving them one by one furiously off the spot, sprang to the rescue of the fainting and bleeding animal, and withdrawing it from the deep ditch, bore it off in triumph to his quarters. There, extending it upon the straw, and licking it all over, he recalled the vital spark, and then laying himself down upon it, he restored it to some degree of ease, from the warmth imparted to it. After this the kind and feeling dog fetched provision to his sick charge, and the people of the house, inspired by the example of the minor animal, gave it warm milk. Day after day did the dog tend the sick object of his care, until it was perfectly recovered; and they are both to be seen at this day, after a long lapse of years, at the Talbot Inn, Liverpool.

ON THE NAME OF MARY.

Mary ! it is a lovely name,
Thrice hallow'd in the rolls of fame ;
Not for the blazoning of birth,
Nor honours springing from the earth,
But what Evangelists have told
Of three who bore the name of old.

Mary, the mother of our Lord ;
Mary, who sat to hear His word ;
And Mary Magdalene, to whom
He came while weeping o'er His tomb ;
Mary ! my prayer for thee shall be
May'st thou in pious love be all the three.

Sent by L. S. R.

A WORD ABOUT HEALTH.

WHEN you are about to take a cottage, choose one in a healthy spot, although you pay more for it, it will be cheaper in the end than one at a less rent, in a damp situation. After you are up in the morning, throw open the bed-room window, and pull down the bed-clothes, that the fresh air may get to the bed. A house that is ever well aired and well washed, will seldom need a visit from the doctor.

Remember, a dirty child can never be expected to be a healthy one: soap and water are much cheaper articles than medicine and ointments.—Wash your body thoroughly at least once a day, and rub well either with a towel or your dry hand, and you will know little of rheumatism and colds.

When you know you want opening medicine, get some and take it at once ; never wait to get worse, or you will have great difficulty in getting better.

Don't expect to be well, if you drink much without eating—if you eat more than you want—if you eat raw vegetables, or too many cooked ones, or unripe fruit—if you drink cold water when very hot, or put on a coat off the damp grass when you are in a sweat.

If threshing in a barn, take a mouthful of drink now and then, and you will not leave off with that excessive thirst that makes you drink more at the public-house on your way home than is good for you, or than you can afford.

Never get drunk ; by so doing you weaken your bodily strength—disease your stomach—impair the

powers of your mind—lose your character—injure your soul, by the blasphemy you utter and the breach of God's laws you commit—impoverish yourself and family, by wasting on your own appetite that which ought to support and clothe them,—and at last, bring yourself either to an untimely end, or to pass your wretched old age in the workhouse; and all this, because you chose to indulge in a sin that has no gratification beyond that of the moment.

Keep raw fruit out of the way of your children; the giving a child a raw apple to suck to keep it quiet, is buying a half-hour's ease at the price of a week or two's constant anxiety.

To keep your children healthy, give them wholesome food in proper quantity; keep their feet within their shoes, their heads and bodies well washed, their hair close cut;—let the room where they sleep be well aired—their clothes clean, and you won't often want the doctor to them; but if you do want him, get him at once; don't wait to see whether he may not chance to go by, or whether the child may not chance to get better,—by that way of acting, many a life is lost.

Taken from "A handbill for the Cottage wall," by the Hon. and Rev. S. G. OSBORNE.

A FRIENDLY ADMONITION TO ALL WHOM IT MAY CONCERN. You are able, thank God, to go about your worldly business every day. Every day past brings you nearer to your last. The nearer you come to your latter end, the better you should be prepared for it: but the wilful neglect of *Church* and *Sacrament*—the wilful neglect of the public worship of God and the command of Christ¹, is not the Christian's way to heaven—is not the way to improve the state of the *Soul*, nor the way to fit you for the hour of death (very uncertain) and the day of judgment. Think of this, and mend your ways. If you do not lay on *good* materials—faith and good works,—the road will soon be impassable to the gates of Paradise. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven²." C. H.

¹ 1 Cor. xi. 24.

² Matt. vii. 21.

RICHMOND PROVIDENT CLOTHING CLUB.

WE are glad to hear from our valued correspondent at Richmond that this excellent Institution, the principle of which is *to help the poor by teaching them to help themselves*, is going on most prosperously. The amount of weekly deposits for the last year was 221*l.* 9*s.* 2½*d.*, nearly double the sum deposited the year before; and the whole sum collected, including subscriptions, exceeded 276*l.* Of this, 221*l.* was laid out in various articles of clothing chosen by the depositors themselves, and the rest in coal, or repaid in cash for the liquidation of debts and payment of rent. The following is the list of articles purchased by the members:—

List of Articles purchased by the members.

26 Blankets.	24 Pairs of Trowsers.
2 Bonnets.	1659½ Yards of Calico, for Sheeting,
2 Cloaks.	Shirting, &c.
14 Cloth Caps for Boys.	7 „ Striped Cotton, for Slats.
3 Coats.	16 „ Dowlas.
3 Counterpanes.	11 „ Broad Cloth.
39 Cotton Gowns.	417½ „ Flannel.
86 Handkerchiefs.	15½ „ Fustian.
16 Jackets.	116½ „ Brown Holland.
49 Shawls.	16 „ Linen.
5 Waistcoats (flannel).	589½ „ Print.
8 Suits of Children's Clothes.	8 „ Bed Ticking.
4 Pairs of Drawers.	287½ „ Stuff and Merino.
11 „ Gloves.	43½ „ Muslin and Nett for
236 „ Hose.	Caps.
70 „ Shoes and Boots.	21½ „ Ribbon for Bonnets.
6 „ Stays.	

£1 5*s.* 3½*d.* worth of Tapes, Threads, Cottons, &c.

The rules of the Society have appeared in a former Number, and may be recommended as an example for other places, where similar institutions would be found of the greatest advantage, not only to the comfort, but also the moral well-being of the poor.

NEW RATES OF POSTAGE.

THE scale of charges for letters in future is to be—for

Letters not exceeding half an ounce, one penny.

Not exceeding one ounce, two pence.

Not exceeding two ounces, four pence.

Not exceeding three ounces, six pence.

Not exceeding four ounces, eight pence.

Such postage must be paid when the letter is sent; if not, it will be charged double on delivery.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

IMPORTANT TO ALL WHO MAKE BREAD.—We have ascertained that an ounce of carbonate of ammonia (smelling salts) put to a peck of flour will render bread perfectly sound, be the wheat ever so much grown. The way to use it is, to dissolve it in the water used for making the flour into paste, before the yeast is added.—*Mark Lane Express*.—[This paragraph is entitled to much more attention than is usually given to "important" announcements in newspapers. As, however, to the infusion of ammonia actually making the flour sound, that is, no doubt, saying a little too much; but that it will be found of great service in lightening the dough, and consequently of aiding the baking process, will not be questioned by any person who is acquainted with its expanding properties. It may also be borne in mind, to prevent uneasy feelings of apprehension, that the exact quantity of ammonia which is to be used is not a matter of serious importance, inasmuch as it would require a great abuse of discretion to render the portion that may be thought necessary in the least degree unsafe or pernicious.]—*Preston Pilot*.

EFFICACY OF BLEEDING PERSONS APPARENTLY DEAD.—At an inquest held on Tuesday before Mr. Carter, on the body of a man who died suddenly, a juror asked the surgeon in attendance if he had attempted to bleed the man. The surgeon said he did not, as the man was quite dead. Juror: But surely you might have tried to bleed him; if you failed the case would be no worse; you could not hurt the man if he was dead.—Witness: Certainly not; but it would have been useless, as the deceased was dead full ten minutes before I saw him.—Juror: Why, sir, I was dead, at least to all appearance, for a full hour; but the surgeon who was called in tried to bleed me, and succeeded, and here I am a living proof of the benefit of using the lancet. I wish surgeons would use it more frequently in such cases.

THE WORDS OF MARTIN LUTHER.—"I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's Word is not diligently studied must become corrupt."—"Weighty words!" says D'Aubigne, "which governments, fathers, and the learned in all ages, would do well to consider."—*History of the Great Reformation of the 16th Century*.—*Northampton Herald*.

It is not hazarding too much to say, that whilst hundreds and thousands have committed suicide, by the agency of hemp and steel, tens of thousands have destroyed themselves by intoxicating drinks.—*Beaumont on Alcoholic Drinks*.

WOOLLEN RAGS FOR MANURE.—We beg to draw the attention of agriculturists to this valuable manure which is working into general practice in different parts of the kingdom.

It may not be generally known that persons guilty of torturing or maliciously killing a cat, are liable to a penalty of forty shillings.

NOTICES TO CORRESPONDENTS.

We have received the communications of G.; H. S.; Y. S.; Francis M'J.; C. M. S.; A. E. S.; Y.; J. C. S.; A. F. N.; E. Y.; S. S.; and "A Constant Reader."

THE COTTAGER'S MONTHLY VISITOR.

MARCH, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the Third Sunday in Advent	73	Seasonable Hints.....	96
Reasons for the use of Parables	76	Gold washing in Brazil	97
Missionary Success	77	“Thou shalt die in seven ——”	98
On Regularity in religious Exercises	83	Man's Judgment not to be depended on	101
On attending Divine Worship when there is no Sermon....	85	Late sowing Wheat.....	102
A true Story.....	86	The Sky-Lark.....	103
Distribution of Coals	90	To the labouring Classes.....	104
Popery	91	The good Farmers of Furness..	ib.
The first Glass.....	93	Lines on hearing Sunday Evening Bells chiming for a Funeral	105
Prayer	94	Selection from different Authors	106
Expenses of the Church	95	Extracts from the Public Newspapers, &c.....	108
Tobacco and Snuff	96	Notices to Correspondents	ib.

ON THE COLLECT FOR THE THIRD SUNDAY IN ADVENT.

NEAR the village where I live stands a large mansion, the noble owner of which is often absent for some months; but never fails to return to spend the season of Christmas among his tenantry. He is not only a rich and powerful, but he is also a truly pious man, and delights in setting an example of the power of true religion in his own life and conduct, and of activity in every good work. One of his favourite occupations in the country is to visit our village school, to examine the children, and to give rewards to those whose general conduct has been attentive and orderly, and who have been obedient to their teachers.

We are always very happy to see the steward, who generally comes a few days before his master, to prepare

the house; and as soon as he is seen at church, the news soon flies that "my lord is coming," and a general joy is spread through the village.

It was on the afternoon of the Sunday when the steward was seen last year, that I went into the school, which I had begun to attend, that I might hear the explanations given of the different parts of the service by the minister. While this was going on, a boy ran in, and not noticing that the lesson was still proceeding, he began to tell the boys who stood near the door, with great glee, "We shall soon have our rewards, for the steward says my lord will be here next Sunday!"

"Hush, my boy," said our good clergyman, turning round; "and come into your class, and tell me who is the Lord of whom you have been reading to-day, who is coming, not perhaps so soon as your kind friend who is to give you your rewards; but who will surely come and call us all before Him?"

The boy looked up and said, "I know who you mean, sir; it is our Lord Jesus Christ."

"Has He not already come once into the world?" asked the minister.

"Yes, sir," said several children at once; "He was born a little child of the Virgin Mary, and died on the cross for us."

"When He came," said Mr. H. "was his coming expected?"

"Yes," said the boys, "for the Prophets had told of His coming."

"But was not some one sent to make ready for Him?"

"Yes; for the collect says, 'The Lord Jesus at His first coming, sent His messenger to prepare the way before Him.'"

"Who was that messenger?"

"John the Baptist."

"How did John the Baptist prepare His way?"

"By preaching of repentance."

"What do you mean by repentance?"

"A change of heart," said some boys; "Sorrow for sin," said another; "Forsaking sin," said another.

"You are all right, my boys," said Mr. H. "Unless

the heart of man, which is by nature corrupt, be changed and renewed by the Spirit, he cannot be fit for the kingdom of God. Unless the sinner be truly sorry for his past sins, and resolved to forsake them, unless he feels his need of pardon, he cannot receive the news of a Saviour; he will not think he has any interest in the message of salvation, and he will pay no attention to it. But tell me who are the persons who now prepare men for the second coming of our Lord?"

"The ministers."

"What else are they called in the collect you have repeated?"

"The stewards of God's mysteries."

"What do you mean by a steward?"

"One who has the charge of his lord's household."

"What is his office? Answer me in the words of Scripture."

"To give them their portion of meat in due season."

"What else is it his office to do?"

"To teach the rest of the servants their duty."

"Yes; he assigns to each his work; he overlooks them while doing it; he warns the unruly and disobedient; he urges all to be diligent in so doing their work that it may be fit for the Master's eye. Now, in all these particulars, the ministers of the Gospel are like stewards, who watch over their fellow-servants, the people of God, as those that must give an account. For, just as your kind friend who gives you your rewards expects his steward to prepare every thing for his coming to his house next week, that he may find all has been done right, and to tell him how his servants have obeyed his orders, so must every minister one day render an account how he has taught the people under his care, and how he has endeavoured to prepare them for their Lord's coming. Now tell me how we all wish to be found in the Lord's sight at that day?"

Many voices answered, "An acceptable people."

"Yes," said the good minister, as he closed his book, for the bell began to give notice it was time to go to church. "May God in His mercy grant that we who are here present, that thousands and millions more than

can be numbered, may be found at that day in the blessed company of God's redeemed people; and to this end, may we now be hourly watching, 'as servants who wait for their Lord's coming; for we know neither the day nor the hour when He shall appear, whether at even or at midnight, lest coming suddenly He find us sleeping.' 'For the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise; the earth also, and the works that are therein, shall be burned up.' May you, therefore, my dear children, seeing that you have been taught to 'look for these things, be diligent, that you may be found of Him in peace, without spot and blameless.' May you 'beware lest, being led away with the error of the wicked, you fall from your own steadfastness.' May you daily 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'"—2 Pet. iii. 10. 14. 17, 18. L. S. R.

REASONS FOR THE USE OF PARABLES.

THE manner in which our blessed Lord chose to teach the people the word of God, by speaking to them in parables, seems to have had in it a double use and purpose: it made the truth more easy to be understood by those who really desired to understand it; but more difficult to those who had no earnestness of mind to learn the things of the kingdom of heaven. When the disciples asked our Lord, saying, "Why speakest thou unto them in parables?" He told them that He did so because it was given to them, that is, to the disciples, to know the mysteries of the kingdom of heaven, but to the others it was not given. "For whosoever hath," said He, "to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." And why was this? Why was the power to understand given to some and not to others? Because some were in earnest about the matter; but the others were not in earnest. They who really wished to be taught, would not find the parables too hard for them to understand, because they would give earnest heed and attention; and above all, because God would help them

by His grace. And they might have the opportunity, if they would, of asking our Lord Himself to explain to them what He had said, as the disciples did ; and then, though there had been any difficulty at first, they would understand it all the better afterwards. But those who did not think it worth their while to give their time and serious attention to what they heard, would miss altogether the meaning of the parables, which would seem to them as idle and unmeaning tales : and so they would receive no benefit from the teaching of Christ Himself, not because they *could* not understand, but because they *would* not. And it was most justly and wisely ordered that so it should be ; for it was just that those who were willing to give earnest attention should understand better than those who would not take pains to understand ; and it was wise to speak in that way, which was the most fit to teach the humble and willing learner, and to disappoint and detect those who listened only out of idle curiosity.

O.

MISSIONARY SUCCESS.

OUR readers will be both interested and edified with an account from India of the great success of the Gospel, among the people of a nation called Kishnaghur ; which will prove to them that the labours of missionaries, sent out by their means to heathen countries, are not allowed to be in vain, by that Lord who has promised to be with His ministers " even to the end of the world." The following is taken from a letter of the Archdeacon of Calcutta, written to acquaint the Bishop with what he had witnessed in this nation, after having been sent by him to inquire into the truth of the accounts which had reached him. The entire letter was published in the " Church Missionary Record."

Archdeacon Dealtry's first step on arriving in the country of Kishnaghur was to make inquiries of the Rev. W. J. Deerr, the missionary stationed there, concerning the religious state of the natives ; from whom he learned, that at that present time there were not less than fifty-five villages, containing altogether upwards of 500 families, convinced of their lost state as sinners, believing that the

Gospel of Christ provides the only means of salvation, and ready and anxious to be baptized into that faith; there are now we believe not less than 7000 souls thus seeking admission into the Christian fold. Mr. Deerr had heard, in the beginning of 1835, of a persecution against a sect called Kurta Bhoja (Worshippers of the Creator). They were a sect of the Mahomedans, but had adopted, in addition, some articles of the Christian faith. They worshipped the one only God, had nothing to do with idols, and believed that God would come into the world in a human form. He heard that they bore the persecution against them with great patience, and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. He spoke to them of the Gospel, but apparently with little impression; he left copies, however, of the New Testament behind, as silent missionaries, and determined to visit them again. He renewed his visit in 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favourable to the truth. After several visits of a similar nature, he asked to have public worship amongst them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathens joined them. They showed, however, great fear and timidity. The missionary asked them one by one, "Are you afraid to pray?" They replied, "No, we are not afraid." He then said, "Let us pray:" the inquirers immediately fell on their faces. The heathen were startled at this; as they considered the very act of prayer with Christians an avowal of Christianity. They henceforth looked upon the inquirers as no longer belonging to them, but as followers of Jesus Christ. They were put under Christian instruction, and a few months after were baptized. A most severe persecution now arose against them: their wives and children were taken from them by their heathen relatives, and only restored

by an order from the magistrate. From this period, the truth prevailed more fully : others visited the Christians, became favourably disposed towards them, and invited the missionary to preach the Gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared that this was "the very thing which they had been seeking for." Mr. Deerr considered that there were at that time 1200 individuals in a state to receive the sacrament of baptism, and to be admitted to that of the Lord's supper. "They know," he said, "the elements of the truth; for instance, that they are sinners; that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through His Son; that he who repents, and believes on Christ, shall obtain salvation; that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost for ever, &c. They can repeat the Creed, the Lord's Prayer, and the Ten Commandments.

"They have shown their readiness to forsake all for Christ, and lead a life of self-denial, by what they have already suffered; they expect persecution, and are prepared for it; they entirely renounce idolatry, and every custom and habit which the Gospel forbids; in a word, they are desirous of putting themselves under the Christian pastor, and attending to his godly directions in all things. The spiritual wants of these poor people are, however, but ill supplied; there are in all but eleven persons for the fifty-five villages : one missionary and one catechist, who are Europeans; two native catechists, who read the prayers and Scriptures, expound, and catechise; six readers, whose duty is simply to read the Scriptures and catechise, read tracts, &c., and one English schoolmaster. However desirous they may be to do all in their power, it is impossible so small a number can give spiritual aid to all the villages: something then must be done, should the candidates be ready for baptism."

Having heard these particulars, the Archdeacon, with

four other clergymen, proceeded on his visit to the villages, of which he gives the following account:—

"*Feb. 9th, 1839.*—After a pleasant Sabbath day at Kishnaghur, on which I preached twice to the residents, and administered the holy sacrament of the Lord's supper, we set off to visit the villages, and to judge how far we could concur with our friend Mr. Deerr, that the work was of God. We were out three days, visited four of the principal villages, and baptized in them between five and six hundred persons, including women and children. As the work was nearly the same in all the villages, it may perhaps be sufficient to give the proceedings of one of them more in detail, as from that a fair judgment may be formed as to the rest. We went first to Anunda Bas, a large village a short distance from Kishnaghur. At this village, there were about sixty families seeking Christian baptism. On our way to it we had to pass near a small village where there are several families seeking the truth. They surrounded our palanquins, and earnestly desired that we would not pass them without giving them some service. The missionary brethren were struck with what they considered their earnestness and sincerity. We could not comply with their request, as our arrangements had been formed, and such important duties depended on them. We desired, however, one of our party to stay, and give them a short address, and then to follow us; with which request he readily complied. We arrived at Anunda Bas about twelve o'clock. Arrangements for service were made; there was a large number of inquirers present. The candidates for baptism were placed in the front in rows. I told them that the Bishop, with other Christians in Calcutta, had heard that God had put it into their hearts to abandon their idols, and to embrace Christianity; that we earnestly hoped that it was the work of God upon their hearts,—that no temporal motives had induced them to so serious and important a step,—that they had well weighed and fully understood the duties and obligations of the Christian religion,—and that it was with the conviction of their sinful state, of the salvation of the Gospel, and of the difficulties which they would have to undergo, that they had resolved to become

the followers of Christ; that then, and then alone, could they expect it to become a blessing to them, and we should be able to rejoice in their conversion. I expressed to them how thankful I felt that theirs was the first village we had visited; that I hoped its name was a token for good; and that if they became sincere Christians, real believers in Jesus Christ, it would truly be 'Anunda Bas,' that is, 'the Village of Joy;' for Christianity was the religion of happiness and joy. But as no good could be expected without the divine blessing, before proceeding farther, I requested them to join in earnest prayer for that blessing, and that they might have the Spirit of God to teach them. One of our party then offered up the sacrifice of prayer and thanksgiving; and never did I see a greater apparent seriousness. The poor people, prostrate on their faces, made their responses in the most serious and audible manner. Mr. Deerr next gave them an affectionate and earnest address, upon the necessity of feeling their state as sinners, of believing in Christ, of renouncing their old habits, and of obedience to the Son of God. His subject was, 'As many of you as were baptized into Christ have put on Christ.' We then proceeded to the most important part, the examination of the candidates for baptism. They were questioned as to their knowledge of their own state and condition; of their responsibility to God; of the character of God; of Jesus Christ; of the way of salvation; of the obligation into which they were about to enter; and especially in reference to their motives, their expectations, and their future habits. On these and other topics, they gave as satisfactory answers as could have been expected; it rather exceeded than came short of what we had looked for; two only were found deficient. I then asked the missionary brethren, if they thought 'that any could forbid water, that these persons should not be baptized?' The opinion of all was, that they ought to be received into the fold of Christ. The solemn ordinance was then administered by the brethren present, and about 150 persons were baptized. At three more villages we went through similar services, examining and admitting candidates, and exhorting them to steadfastness. Altogether,

there were, in the three days, about 560 admitted to baptism. There may be many among the inquirers who have been influenced by wrong motives, many who do not fully understand what they are doing, many who have joined because their families did so, but with the greater number, I firmly believe, there is a desire to obtain salvation. I fully agree in the sentiments of one of the clergy present, who observes, 'It is scarcely possible that so many individuals would come forward at once to profess a religion which must expose them to persecution and trouble, if they were not influenced by sincerity of heart and purpose; I cannot, therefore, help thinking that the work is of God, who hath declared His salvation, and openly showed His righteousness in the sight of the heathen.' But now, what is to become of these newly-baptized converts? It is evident that the work must be followed up by placing faithful pastors, teachers, and schoolmasters at the several villages. Without something of this kind it will fall back again. I do not feel a doubt, if the work be thus carried on, and a Christian teacher placed at each of the principal villages, that, in the course of a very few years, they would be entirely Christianised, and present as pleasing and delightful an aspect as our Christian villages in England did at the time of the early propagation of the Gospel among us. But where are these teachers and pastors to be found? As one of our dear friends reminded us, we must have faith in God, whose work it is. He will provide."

The European catechist stationed there informs us that a great change of character is to be seen in the converts, in their desire for instruction, their constant attendance on such means of grace as they possess, and in the love they bear to each other. Females, who a short time ago would not have quitted their apartments, now bring out rice and vegetables to the brethren passing by and overtaken by the night. It is delightful, he continues, to hear the whole company join in singing hymns, which they have committed to memory, and this in a place where ignorance, idolatry, selfishness, and the destructive precepts of the false prophet had reigned

triumphant. I do trust that a glorious work of grace has been begun; but the almost entire want of teachers is most distressing. The fields are white for the harvest, but labourers are none scarcely. It well becomes all who love the Saviour's cause to pray that He would send forth labourers into His vineyard, and to put forth every energy in the work. May the Lord God crown the whole with His abundant blessing, and cause righteousness and praise to spring forth before the nations. Amen.

ON REGULARITY IN RELIGIOUS EXERCISES.

THERE are certain private exercises of devotion by which the life of the Christian is supported, just as the body is kept alive and in health by the use of food; such are the study of the Bible, prayer, and meditation. These are all absolutely necessary for us, and without them we cannot long continue in the fear or love of God. Unless we read or hear constantly the word of God, our souls cannot advance in godliness, or even have spiritual life. Unless we pray as often as we hear or read, the word will not profit us, *nor* shall we understand its meaning; and unless we set ourselves to think, before we pray, what we are to ask, and whom we are going to address, our prayers will either be mere lip-service, or so irreverent as very ill to become a sinner speaking to the great God of heaven and earth. So these are linked to one another, and are all as much required by our souls as breath and food are by our bodies. Now we well know that a *constant* and *regular* supply of these last is necessary. If we were to have a great abundance of them at one time, and little at another, we should be sure to grow weak and ill, and if there ever was no supply of them at all, should quickly die. The same is very much the case with our souls. They do not only require communion with God, prayer to Him, and instruction from Him, but they require it regularly and constantly. Our want of grace and strength is certainly sometimes greater than at others, but *always* it is great; and with more reason we ought to set apart some particular portion of our time for communing with our own heart and with God, than we set apart times for

sleeping, and exercise, and meals. Holy men have always been careful to do this. They have not been contented with irregular devotions, taken up when time happened to serve, and shortened when some other business came in the way, which many now get into a habit of thinking quite enough. They appointed themselves times in the day to devote to God entirely, and would allow nothing wantonly to break in upon, or put them back. David and Daniel are examples of this regularity in the duties of the closet, as the following passages show:—Ps. lv. 17, and cxix. 164. Dan. vi. 10. We should all do well to follow their steps as nearly as possible in this very important practice. If our minds were set upon heavenly things as attentively as they ought to be, and if we *really* loved communion with God, other things would be made to yield to devotions, instead of devotions yielding to them. We should, as it were, *fly* to them from our business or pleasure, and break off any thing rather than lose the privilege of thus foretasting the joys of heaven. This would lead to our fixing *regular* hours in the day, according to our opportunities, for retiring to pray to our “Father who seeth in secret,” and a most blessed habit would be formed, for which we should have to be thankful all our lives, and still more throughout eternity. Every person, whatever his business may be, could form such a plan, although some would have less time to devote than others. It is not the *length* of our prayers that causes them to bring down blessings from above, but the *fergency* and the *faith* with which they are offered. Still it becomes very important to adhere to some rule; for if they are allowed to be irregular, they will be in danger of being neglected altogether. We are often called “the creatures of habit,” which means that our whole characters are formed by what we are *accustomed* to do often. If, therefore, we are accustomed to regular devotions, we shall feel unable to do without them, and this is perhaps one of the happiest frames of mind to which we can be brought.

E.

ON ATTENDING DIVINE WORSHIP WHEN THERE IS NO
SERMON.

MR. EDITOR,—The following observations were suggested by hearing an ignorant but well-meaning person give, as a reason for not attending the evening service at church, that “there were *only* prayers and not a sermon.” Should they be thought worthy of insertion in the “Cot-tager’s Monthly Visitor,” you will oblige

A CONSTANT READER.

IF, in going to church, we were to bear in mind those words of our blessed Saviour, “My house shall be called the *house of prayer*,” (Matt. xxi. 17.) we should not think it *the only consideration* whether we should hear a good sermon; the object which, it is to be regretted, is so often the *only* inducement for our attendance on public worship.

In the early ages of Christianity the Scriptures were read and explained to the people in the synagogues and in the Temple by our Lord Himself and afterwards by His disciples, but the people assembled at the hours of *prayer*, and frequent reference is made in the New Testament to the custom of going to the Temple to pray. The order for assembling together for this purpose is of divine authority, while the custom of sermons being regularly delivered was established after Christianity was more widely spreading as a means to explain and enforce its doctrines.

That great profit may be, and certainly is derived from the plain and impressive expositions of the Scriptures which are so frequently to be heard in our churches, we most thankfully admit; but that the merit of the sermon or the preacher should decide us whether we should or should not go to church is a sinful error, leading to direct disobedience. (Heb. x. 25.)

All sincere and pious Christians should be led to understand that the church being “the house of prayer,” it is to *join in the prayers of the Church* that we should resort thither, and to hear the word of God read by His ministers, which, if listened to with devout attention every

returning Sabbath, would become so impressed upon the mind, that more benefit would be derived from this than from any other manner of reading the Bible.

The words of Scripture are so suited to the understanding of those who listen with a willing ear, and the most essential instruction is contained in so few words, that even those who cannot read, require only frequent attention to make them as well acquainted with the words of the divine law, as the best scholars among their children who have the advantage of instruction. Indeed the impressions are the most deep and lasting which are made upon the understanding in this manner; the whole attention being so entirely given to what is read. Those who can read have another advantage afforded them, that of following the chapter read by the clergyman, in their own book, and, by so doing, being instructed in the best way to understand the same passages when they read by themselves.

The same may be observed in regard to the prayers of the Liturgy; they, as well as the Scriptures, may be learnt, and indeed engraven on the understandings of the unlearned in the same manner that they were in the first ages of the Church, when scarcely any among the most numerous assemblies could read. All these advantages are lost if "going to church" is considered as merely "going to hear a sermon;" which, however excellent it may be, is not the word of God, and, unless it is in very simple and plain language, often requires much previous familiarity with the language of learned men to be heard with benefit, and if not understood, it might as well not be heard; while those who imagined they must gain so much from it have rejected the instruction they might have received, if they had duly valued the great and unspeakable benefit offered to them in the privilege of joining in our pure and beautiful Liturgy, in which is included so many well-selected portions of Scripture.

A TRUE STORY.

ADDRESSED TO THE DAUGHTERS OF COTTAGERS.

My young Friends,—If you will read with attention the following story, I trust you may derive some benefit from

the example it contains. There are now living at a little village not far from Reading, an old man and his wife, who have brought up a family of sons and daughters in the best way in their power, endeavouring to teach them to do what is right, and to walk honestly and uprightly in the stations of life in which they may severally be placed. As soon as a Sunday-school was established, they came to beg that their young children's names might be placed on the list, and very regularly were they sent on each Sabbath morning, neatly dressed, clean, and tidy. Very seldom did we hear any of the silly excuses too often made for the absence of children from the Sunday-school. If Mrs. North found it necessary to keep either of her children at home (and I hope it was seldom done without a real good reason), she did not do so in a way to expose them to the disgrace of a bad mark in the register, and a reprimand from their teacher on the following Sunday; but she would send them early in the morning to ask leave of absence in a proper and respectful manner. Then I know their father would hear them read aloud by turns in the evening, and I have no doubt that each morning and evening his prayers and their mother's were offered to the Most High God, begging him to bless their children, and to teach them to walk in His ways unto their lives' end.

You do not know, my young friends, the trouble and care you have been to your tender parents from your youth up. You do not think how often, when you have been ill, your mother has lost a night's rest, to hush you to sleep in her arms, perhaps too poor to afford a morsel of fire through the long night, and very likely her best garments applied to keep you warm, while she shivered with cold. Oh! think on all their care and love, and resolve to do all in your power to comfort, assist, and support them, now that you are young, healthy, and active, and they are daily becoming less able to work for their own living.

I wish I could say that the care of good Richard North and his wife had been in any degree repaid by their children. Alas! the eldest girl has brought sorrow and misery on them and on herself by a most imprudent mar-

riage with a young man whose character was never very good, and who has for some years been known as a poacher and a drunkard, one who would spend his earnings at the beer-shop, and then reel home shouting and swearing, breaking the commands of his Maker, and disturbing the repose of all the peaceful inhabitants of the hamlet he lived in. Still, in spite of all her mother's good advice, Hester would continue to walk and talk with Jem Owen. She was out at service, it is true, but I fear she often asked to go out for an evening under pretence of going home to see her friends, when in reality she went to meet this Jem, and disobeyed her parents' positive wishes that she would have nothing to say to him.

Well, as I have said, heedless of all advice to the contrary, about two years ago they married. For a little time she was happy, and her husband, who seemed to be fond of her, spent his evenings at home, kept steadily to his work, and really I hoped he meant to stop in his evil course, and become a respectable member of society. I grieve to say things were soon as bad or worse than poor old Mrs. North in her worst fears could have anticipated. Towards the end of the year a little baby was expected, and when poor Hester could scarcely walk so far, she would come crying to her mother for the morsel of food her cruel husband denied her. Then when the poor babe came into this world of sin and woe, there was no money saved to pay the doctor, not even a few grits to make the young mother a cup of gruel. When she went to church to thank the Lord for his mercies in saving her from peril and danger, Owen would not even spare her two shillings, the customary fee, and without the assistance of a friend, she could not have procured the money. Shortly after, this worthless fellow, not content with denying her a few pence for the support of herself and his infant, not content with abusing and even swearing at her whom he had sworn before the altar to love and cherish, added blows to all his other ill usage, and she was obliged in despair to return to the house of her aged parents, to be again, with her child, dependent on them for support.

Now, my young friends, I beg you to pause on this

sad history, and reflect on the evil consequences thus plainly shown you of neglecting the affectionate counsel of your parents. In all things you should seek their advice; for what friend, next to the Lord, can care for us as they do? I would neither have a young woman engage in a situation, nor give notice to leave her place, without first consulting her mother; and in this most important step of life you cannot be too cautious, you cannot do better than ask advice of those who are older and wiser than yourselves, and whose only desire is to see you happy and respectable. You see what misery poor Hester North brought on herself by keeping to her own wishes instead of listening to her mother's warnings.

To finish my account of her, I must tell you she has had a sad and painful illness since her return to her father (brought on, in a great measure, I dare say, by the ill usage she had received), and she will soon be obliged to seek in the Union workhouse the food and clothes which her parents, however willing they may be, can no longer afford to give her. Oh! if you could see how they toil all day, how early North goes to his work, and how late he returns; how the good woman will slave at the wash-tub, or go out to field-work, or any thing to earn a few pence in an honest manner, you would say, with me, how hard it is they should have to work thus for one who might have been in a situation to help them, and you would resolve never to tread in Hester Owen's steps.

I am glad to be able to say that Susan, the next girl, has lived in the same place with a quiet steady family, and had plenty of work to do, for more than three years. I am afraid she is rather more fond of buying gay ribbons to trim her caps than of saving a shilling to send home to her mother, but I hope she will get wiser, and study to look neat and clean instead of appearing smart, and then she will be able to help her parents in their old age. As to little Betsy, though she is but twelve years old, I think she bids fair to be a good girl. She can work nicely at her needle, can make a shirt for her father when the club sale at Easter brings her some calico, and likes nothing better than to do little errands for her mother. She does her best, I hear, to teach her brother Tom in

these long evenings, and they are both good children at the Sunday-school, though not quite so attentive and still at church as I could wish to see them. The two eldest sons are settled in the next village, and are no further trouble to their father and mother.

C.

DISTRIBUTION OF COALS.

SIR,—A very simple plan, framed for the purpose of cheapening coal to the poor, was tried by me in this parish last year with considerable success. Tickets for charitable distribution were sold at our two booksellers', printed on one side, "COAL TICKET. Given to ——" ; and on the other, "TEN-PENCE. Apply for payment to Rev. William Dalby, at the Vicarage, on Saturdays, at 9 in the forenoon ;" or, "apply to Mr. ——" , &c. (naming an individual who had consented to be a payer of these tickets in another part of the parish.) The price given was 10s. 6d. per dozen ; the odd sixpences paying the cost of printing, &c. The result and renewal of the scheme is announced in a handbill, which is now in circulation in the parish, and which I copy.

"COAL TICKETS.—There were 648 of these tickets (value ten-pence each, payable only to dealers in coal who had received the same in part of payment from poor persons) sold, distributed, brought in, and paid last winter. Consequently, 648 hundred-weight, or 32 ton, 8 cwt. of coals were obtained by the poor at 4d. or (in many cases) 3d. per hundred-weight. This help was evidently useful and acceptable to them. The same mode of assisting the necessitous is now again open to individuals in the town and neighbourhood who may like to adopt it. Tickets are on sale at 10s. per dozen, 5s. per half-dozen, at the libraries."

You will perceive that coal with us sells at 13d. and 14d. per cwt. Of course, where it is cheaper or dearer, the value of the tickets (and consequently their cost) might be varied accordingly.

I have felt that I could not do better this winter than pay the expenses of printing, &c. that the buyers of the tickets might be farther encouraged by having nothing to

pay for the convenience of using them in charitable distribution.

It is obvious that one recommendation of the plan is that it dispenses with all personal application for subscription.

Thinking that, under the divine blessing, this easy experiment may be tried with profit in other charitable neighbourhoods, and that with that view you might like to give it a corner in your pages, I have sent you the above account of it. I am, SIR, your constant reader,

WILLIAM DALBY.

Vicarage, Warminster, Jan. 21, 1840.

POPERY.

THE following account may serve to afford some idea of the ignorance, superstition, and idolatry which prevail in those unhappy countries where the darkness of Popery still holds dominion.

When the writer was in Italy about two years ago, there had been an unusual continuance of wet weather, so that fears were felt on account of the crops. The Popish archbishop of Florence, one of the most learned and flourishing cities of Italy, called upon all the people to offer up prayers to Almighty God, beseeching Him to turn away from them the threatened calamity, and send such weather as might secure to them the fruits of the earth. Now this was very well, and just what they ought to do on such an occasion; and it would be well if all persons would do the same. But the archbishop's notice went on to say, after this, something very different. He told the people, that in order to make their prayers more acceptable to God, and more likely to bring down the blessing they asked for, *they must use the intercession of the Virgin Mary*; that is, they must get the Virgin Mary to pray to God for them. And notice was given that a large church would be kept open for three days, that the people might go and pray to the Virgin for this purpose. In this church there was a celebrated picture of the Virgin Mary; and this picture, which was covered up in general, was to be uncovered during those three days, so

that every body might see it, and be able to pay their adorations to it. Accordingly, when the day came, the people went in crowds to the church, so that it was quite full; and in front of the church there was a great number of stalls and booths put up, where they sold little images and pictures of the Virgin, and crosses, and strings of beads called rosaries, which these people use in saying their prayers. When they got into the church, they all went directly to one corner, where there was an altar set up for them to pay their devotions at. This altar was a kind of high table, covered with white muslin, and fringed with lace; and upon it stood a great number of tall wax candles, set upon bright brass candlesticks, and all kept burning. Besides these, there was also a large chandelier hanging before the altar, with many more lighted tapers. The altar was ornamented all around and above with a quantity of gay hangings and different coloured ribbons; and there was a strong railing round it, to keep the people from pressing too near. Into this enclosure they were admitted by the priest one by one. Each person went up to the altar to worship before the picture of the Virgin, which was placed upon the middle, surrounded with lamps and tapers. The picture was so old and dirty, that it was not easy to see what it was meant for. Before this dingy picture the worshippers made each a low obeisance, bowing their heads, and kissing the altar. They then made some small offering to the priest, and received from him a rosary, and retired to make way for others.

Reader, this was their way of praying to God for fine weather! And this is what the idolatrous church of Rome teaches the people,—to honour the Virgin Mary more than God, and to pray to saints, and images of saints, to intercede for them, instead of praying to Jesus Christ, who is the one and the only Mediator between God and man. How thankful we ought to be that God has caused us to be born in a happier country, where we are taught to worship God in spirit and in truth, and in the way He commands us in His Holy Word, namely, through Jesus Christ alone, who “ever liveth to make intercession” for us!

O.

THE FIRST GLASS.

A DISTRICT-VISITING ANECDOTE.

MR. EDITOR,—Well knowing the interest you take in the welfare of the poorer classes of our countrymen, I venture to write the following account of what I witnessed, as one of the visitors of the District Provident Society of this town, knowing, that if you think it likely to be of the least use to young men, as a warning to avoid the first steps to vice, you will give it a place in your valuable publication.

Monday morning, at nine o'clock, is the time at which I generally begin my district visiting. In the month of March last, at the second house I called, I found a young man sitting by the fire. He asked me if I would let him put into my bank (a term frequently used by the poor for the Provident Society). "Yes, certainly," I said; "I shall be very glad for you to do so." He gave me three pence. When I was writing the card, I perceived that, even at that early hour, he was intoxicated. Feeling that I could do no good by speaking to him in that state, I came away, glad that at least he had three pence less to spend. A few weeks passed, when again I saw him. "I have nothing for you, lady, to-day," was his salutation; "for I spent all my money in treating the girls to ginger beer and Eccles cakes at the gardens, yesterday." I replied, I was grieved that his Sabbath had been so profaned, and that, by so doing, he could not expect that God would prosper his affairs during the week, which he had begun by disobeying His command. "Oh, but," said he, "you should have seen the glorious fun we had." He turned to me, apparently expecting that I should agree with him, that his pleasure was a full and sufficient reason for his having broken the command of his God. When he saw, by my serious look, how differently I felt, (for who could see an immortal soul in such a state of blindness and danger, without feeling grieved?) he immediately changed his manner; and, oh! how I wish every drunkard and Sabbath-breaker could have seen his miserable look at that moment! He grasped my arm: "Lady, there *was* a time when M—ter had not a happier man in it. I spent God's day in His

service. I worked in the week; I was valued and trusted by my masters. My father gave me £300, which I placed in the bank. I had £50 a year from my employers. I did not know an aching heart; no, nor an aching head. I scorned even the thought of going into a gin-shop. I would not be seen in such a place: but surely it would do no one any harm to take a glass of beer with a friend! I went once; I went again; and the companions I met there led me step by step on to ruin. Oh! these cursed beer-shops have been the source of all my misery! What am I now? My character is gone; I have lost my situation; want stares me in the face in this world, and eternal torment in the next!" He let go my arm, and dashed out of the house to drown his wretchedness for a time in the delirium of drunkenness. I saw him a few hours afterwards, lost to every thought but the ruinous laugh of his profligate companions.

This is, as nearly as I can recollect, the conversation that passed. I hope you will make what use of the above you think best.

I am, yours,

A. F. N.

PRAYER.

LET no man in his prayers peremptorily importune God for any particular enjoyment or state of life: that is, let him not *pray* and *prescribe* to God in the same petition. God alone knows what will help and what will hurt us. He only can discern the various windings and turnings, the peculiar bent and constitution of the heart, and how this or that thing would affect or work upon it; and how far such or such a condition would agree or disagree with it. He knows the proper suitableness and unsuitableness of every state of life to each mind and temper, which it is hardly possible for the ablest and deepest heads to have a perfect knowledge of; for such very often pray for they know not what, even for their own bane and ruin, and with equal importunity and ignorance solicit their own destruction: they think they *ask for bread*, but it proves a *stone*; and *for a fish*, but they find and feel it to be a *serpent*; and therefore it is oftentimes in real love to their *persons* that God answers not their *prayers*. In a

word, the wisest man living is not wise enough to choose for himself; and therefore we have cause to fly to an infinite *Wisdom* to direct our requests, as well as to an infinite *Goodness* to supply our wants.

SOUTH.

Sent by E. Y.

EXPENSES OF THE CHURCH.

THE sum which procures the blessings of Christian instruction to this country, by supporting the clergy, is not paid by the people as a *tax*, but comes as *rent* from the land. Tithes were given to the Church some hundreds of years ago by pious landholders, who desired that the light of the Gospel might shine on all future generations. They allotted the same portion (a tenth), which was formerly taken by God for His service under the Old Testament, to the support of the ministers of Christ. They did not take it from the *earnings of the poor*, or from the *profits of the farmers*, but from *their own rents*, and received less by one tenth from their property than they did before tithes were paid. This they however accounted a *gain*, and not a loss, because it was paid to God, and went to provide means for the eternal salvation of their tenants, their children, and their descendants till the end of time. But it *never* was the least loss to any but themselves: not to the labourer, because he received the same wages; not to the farmer, who now complains so unjustly of what he *seems* to pay to God's service, because he only gave to his Christian pastor what he would otherwise have paid as rent, and had always paid before to his landlord. Neither are tithes the slightest injustice to those who have bought lands themselves, which they found liable to the payment of them. For they well know that they *gave less* for their purchase on that account to the former owner, because they *bound themselves* to pay the tithes out of it. And therefore, for these to complain that a tenth is taken from them out of their lawful rights, either arises from a great mistake or from *wicked dishonesty*.

In these days, the descendants and heirs of those pious people who first assigned tithes from their estates are the losers by the sums their tenants pay the clergyman, and the *only* losers; if that can possibly be called a

loss which it is their *duty* to give, and also their great *privilege*, because it provides for the souls of thousands. Every one else should look upon tithes as so much money *given them* without their doing any thing for it; and should regard the clergyman as a messenger of God, sent to them with the tidings of everlasting life, and maintained at no cost to them, by the same God who sent him to teach them His word and will.

The only people who now pay for their seats at church are those who live in *new* parishes, where no one has left them such property to support the ministers; but these are very few, and only show the excellence of the usual system, and the benefits it confers on all classes.

In other countries, where no one has left such property to the Church, all the people pay for their sittings, but in England the poor go to church *for nothing*.

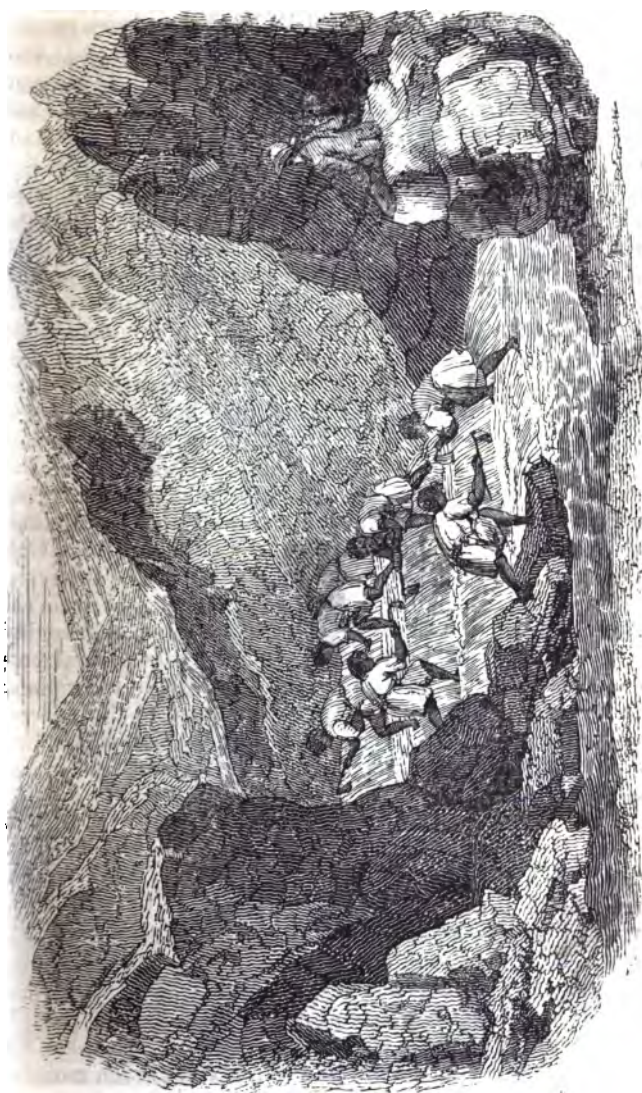
E.

TOBACCO AND SNUFF.

THE income of the Clergy, of every kind whatever, amounts to less than three millions and a half, and in the whole is about equal to the sum spent by the people of England in tobacco and snuff. The *duty* alone on *tobacco* has often exceeded three millions in the year. So that it would appear that we thrust up our nostrils in the shape of snuff, or consume in smoke from the cigar, considerably more than is required to furnish a resident clergyman in 10,700 parishes.—*Weekly paper*.

SEASONABLE HINTS.

NEXT to food, the most acceptable gifts to the poor at this season are warm clothing and fire. It may not, therefore, be out of place to remind the rich that a carpet, laid aside as worn, may be converted into warm covering for a person at night; and with respect to fuel, a plan advocated by distinguished scientific men is, to mix one part of dried river mud with about three parts of small coal, which composition is found to burn extremely well, and the adoption of the plan would be a material saving.—*Globe*.



GOLD WASHING IN BRAZIL.

GOLD WASHING IN BRAZIL.

GOLD is found to be mixed with the soil, in greater or less quantities, in almost all countries. South America abounds with it much more than others; and in Chili and Peru, from whence Europe is principally supplied, there are very rich mines, out of which it is dug, frequently in great quantities. But since there are fragments of it scattered in almost every part of the soil, the rivers bring down in their course from the mountains many small grains mixed with the sand, which frequently are found sufficient to repay the cost and trouble of collecting them. In Brazil this is done to a considerable extent. A part of the river is turned into a channel cut for the purpose, and when it has run a sufficient time, the natives carefully wash the sand that has been carried into it, until they find the bright grains of the precious metal, which rewards their labour. If there is reason to believe that as much as twenty-four grains of gold may be obtained by washing a hundred pounds of sand, they consider the separation worth attending to. One river in North America affords subsistence to seven hundred gipsy families, who collect the gold from it. After the gold dust they collect has been thoroughly sifted, and released from sand, it undergoes several processes of refining and melting, till it is brought to England in the shape of bars, ready to be applied to the several uses of coinage and ornament, for both which it is suited above other metals, on account of its scarceness and superior beauty.

"THOU SHALT DIE IN SEVEN —."

THE following verses are founded on a tradition, which records that the youthful king Edward the sixth was warned by a solemn voice, at the commencement of his reign, that he should die *in seven* —. The king, uncertain what period was meant by this expression, first prepared for death in seven hours, which, having passed, he continued in the same state of constant readiness for the awful summons for seven days, next for seven months, and finally during the seven years, at the expiration of

which he was removed from an earthly to a heavenly throne.

Whether the above tradition be true or false¹, the important lesson to be drawn from it remains the same, and the conduct of this youthful servant of God may serve as an example to all,—to be ready for that hour of which no man knoweth, when the Son of Man shall come as a thief in the night; for the warning voice of Scripture is addressed alike to all—"Watch!" "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

O'ER the sixth Edward's youthful head
Scarce had nine summers flown,
When herald's voice proclaim'd the child
The heir of England's throne.

'Twas night, and from the toils of state
The new-made king repos'd;
His limbs on downy couch reclin'd,
His wearied eyelids closed.

Around him stillness reign'd, for none
His slumbers dared molest.
While menials watch, with noiseless tread,
To guard their monarch's rest.

Sudden, an awful voice he hears,
Of more than mortal tone!
That fearful voice, that summons dread,
Was heard by him alone.

"Edward! thy crown on earth to wear
To thee short space is given;
O seek betimes a heav'nly crown,
For thou shalt die in seven ——."

The morning dawn'd; around the king,
In robes of state array'd,
The subject nobles of his land
Their homage lowly paid.

He heeded not their loud acclaim,
That rent the vault of heav'n;
These solemn words alone he heard,
That he must die in seven ——.

¹ Such traditions are not necessarily to be believed, as the stories were generally made up after the events had occurred. The *moral* drawn from this little story is equally excellent and useful, although we may not give credit to the narrative itself.

"Seven hours perhaps alone are mine!
 O let this pageant end;
 That I, in fervent, humble prayer,
 Those few short hours may spend!"

Dismissing soon the courtly throng,
 He sought his secret bower;
 His soul in meek devotion rapt,
 Till past the seventh dread hour.

Seven days, seven weeks, seven months had fled,
 Still life and health remain'd;
 But o'er young Edward's heart its pow'r
 That warning voice retain'd.

"Seven years"—'twas thus he inly mus'd—
 "Seven years may now be giv'n
 To fit me for that brighter crown
 I fain would wear in heav'n.

"Devoted to my God and King,
 Those years for Him I'll spend;
 His service only my delight,
 His glory all my end."

Grav'd in the records of our land,
 Let history's pages tell
 If solemn vow by monarch made
 Was e'er perform'd so well.

"His life a lesson to his land,"
 His country's joy and pride;
 For still he made God's perfect law
 Each action's rule and guide.

That warning sentence was fulfill'd:
 Seven years their course had sped,
 When, summon'd to his Maker's throne,
 Young Edward's spirit fled!

Reader, to thee this simple tale
 A lesson may convey.
 Whoe'er thou art, or young or old,
 It bids thee "watch and pray"¹.

Though no dread summons break thy rest,
 To tell thee of the hour
 When thou must meet thy Judge and King,
 Array'd in awful power²,

To thee, to all, is warning giv'n,
 In God's unchanging word,
 Like watchful servants, to await³
 The coming of the Lord.

¹ Matt. xxvi. 41.² Matt. xxv. 31, 32.³ Luke xii. 35, 36.

To all but Him must rest unknown
 The hour that seals thy doom ;
 Whether at dawn, or noon, or night,
 The Son of Man shall come ¹.

Then *now*, in this accepted time ²,
 While life and health are given,
 "Prepare," like Edward, early wise,
 "To meet thy God" ³ in heav'n.

L. S. R.

MAN'S JUDGMENT NOT TO BE DEPENDED ON.

ST. PAUL, in the fourth chapter of his First Epistle to the Corinthians, says, (ver. 2,) "With me, it is a very small thing to be judged of you, or of man's judgment; yea, I judge not mine own self." The Apostle sought to be approved of *God*. If he had God's favour, he knew that he was safe, and that he should be guided in the right way; that the judgment of man was, in comparison, of little consequence, and that it was frequently wrong; nay, his own judgment of himself might be wrong. "Yea," he says, "I judge not mine own self," I do not presume to be a judge of my own conduct, knowing how easy it is for man to deceive himself. In the 4th verse, the Apostle says, "I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord." "I know nothing by myself," means, *I am not conscious to myself of unfaithfulness*; I know nothing that can be brought against me in the way of a charge. The Apostle is speaking of the manner in which he had discharged his duty as a *minister* of the Gospel. Those who do not desire to give themselves in earnest to the Gospel of Christ, are generally ready to find fault with the ministers of that Gospel, and especially if they are zealous and faithful. Many of these there were among St. Paul's hearers; and, when they brought their objections against him, he tells them that he must deliver the message with which God had charged him: that by *HIM* he must hereafter be judged,—that he must give an account of his stewardship to *HIM*. Then he argues, that though he was not conscious of unfaithfulness in the discharge of

¹ Mark xiii. 35.

² 2 Cor. vi. 2.

³ Amos iv. 12.

his ministerial duties, yet that his own opinion of himself would not show that he was right, or the judgment of others show that he was wrong. "He that judgeth me is the Lord."

Though, however, this was spoken by the Apostle in reference to the discharge of his own ministry, the consideration of the truth, thus declared by him, belongs to every Christian under every circumstance of his life. A man may be fair, as to character and conduct, in the eyes of his fellow-creatures, or he may be censured and opposed by them; but in both these estimates man may be deceived: much that is evil may have been concealed under the appearance of good, and much that has been opposed to the will of man, and consequently excited man's opposition, may be highly acceptable in the sight of God, as having sprung from a desire to serve Him. Whatever, then, may be the opinion of *men*, let every Christian consider that this is of small consequence when compared to the judgment of God. St. Paul then goes on to urge the Corinthians to make God's favour their object, and His will their guide. "Therefore, judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart, and then shall every man have praise of God." The judgment then pronounced on every man who is faithful shall be the judgment of God and not of man. *He* can judge whether the *faith* has been sincere, the *hope* truly fixed on *Christ*, and whether love, and charity, and holy obedience, have proved that the Spirit of God has witnessed with our spirit that we are his children, by enabling us to bring forth those *fruits* of the Spirit.

V.

LATE SOWING WHEAT.

WE understand that in many parts of the country, on account of the extreme wetness of the season, there is a great quantity of land intended for wheat, yet unsown, and that many of the occupiers are in consequence endeavouring to obtain what is called spring wheat, to sow in the spring. An experienced agriculturist of this

neighbourhood, who some years ago made a fair trial of spring wheat, does not recommend it for cultivation : he prefers instead, the sowing of the velvet red or any good brown wheat about the beginning of February. A few years ago he tried the experiment of sowing wheat in eight succeeding months, that is, from September to April, and he found that the best wheat was produced from that sown in the beginning of February. Before Christmas, 1836, he sowed wheat after turnips. About five acres remained to be sown about the last day of December, the seed for which was prepared by being brined. But frosts setting in, it was not sown till the last week in February, and this wheat, on being reaped, proved to be finer than any sown at the usual time in October. The reason seems obvious. At the period of blossoming the weather was much finer than it was when that was in blossom which was sown at the usual time. There can be no doubt that the crops of grain, as well as of fruit, are very much dependent upon a favourable blossoming time.—*Northampton Paper.*

THE SKY-LARK.

“Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?”—Matt. vi. 26.

SEE, from her lowly bed, with nimble wing
Scatt'ring the dew, yon skylark heav'nward soars :
As into light she rises, so she pours
Such artless joys as innocence can sing ;
Nought reck's she of the morrow, nought of care
Creature of heaven's bounty ; thoughtless where
The daily crumb her daily need shall find.
Sweet bird ! no fears repress her thrilling lays ;
Her mellow note doth warble only praise,
A wild, sweet hymn to her Creator kind.
Father ! within this dark, ungen'rous breast
Put Thou a nobler wisdom from above ;
Be Thine to feed the souls whom Thou hast blest,
Mine to obey, and know Thy boundless love.

Sent by O.

TO THE LABOURING CLASSES.

ONE pint of cyder or ale per day costs (at $1\frac{1}{2}d.$ per pint) $2l. 5s. 7\frac{1}{2}d.$ yearly, which sum, if laid by, would provide the following clothing :—

	£.	s.	d.
3 yards of cloth for a great coat, at $2s. 4d.$ per yard . . .	0	7	0
$2\frac{1}{2}$ ditto ditto for coat and waistcoat, at $5s. 4d.$ per yard . . .	0	12	0
$3\frac{1}{2}$ yards of fustian for trowsers, at $1s.$ per yard . . .	0	3	6
2 neck-handkerchiefs	0	1	$7\frac{1}{2}$
1 hat	0	5	0
1 pair of shoes	0	9	0
2 pairs of stockings	0	3	0
2 shirts	0	4	6
	£2	5	$7\frac{1}{2}$

A labouring man may want his *one* pint a day, but let him here see what he would get if he saved the *second* pint.

THE GOOD FARMERS OF FURNESS.

WHEN “Rampside Chapel” in Furness was about to be repaired and enlarged, so liberal were the farmers in the neighbourhood, that they brought one hundred and five horses and carts in order to lay down stones for the work; and they continued this liberal help till upwards of four hundred loads of most excellent stone were laid down; and such was the good feeling in the neighbourhood, that the greater number of those who gave this help were not residing in the chapelry, nor had any connexion with it. This gratifying circumstance is recorded in a Cumberland newspaper, and is repeated in the Ecclesiastical Gazette.

When we hear of so much that is going on in the world which is distressing to a Christian mind, it is cheering to think that there are, at the same time, *some* who are desirous of promoting and encouraging that which is good; and we have, indeed, good reason to hope and to believe that there is an increasing anxiety in the cause of religion, and an increasing desire to give the opportunity of public worship to all who are willing to meet together for prayer and praise and Christian instruction. And when we trust that this desire of supplying

the means of grace to others arises from a personal sense of the value of the Gospel and the blessing of prayer, and of the need of seeking, above all things, that grace which is to prepare the soul of man for an abode of holiness and happiness in heaven, we feel cheered whilst we read of the exertions of those who are aiding in the good work of supplying the means of grace to those of our fellow-creatures who are without opportunities of meeting together to worship God, and of obtaining the blessings and mercies which are promised to those who meet together in God's service, and in the name of Christ.

V.

LINESON HEARING SUNDAY EVENING BELLS CHIMING¹ FOR A FUNERAL.

SWEET is the distant note
From yonder house of prayer :
How soft it seems to float
Through the still Sabbath air !

It speaketh of the dead,
Who hear that sound no more ;
Of earthly Sabbaths fled,
And earthly trials o'er.

Thrice blest, if, when that sound
Their dust calls to the sod,
Spotless their souls are found
Before a pardoning God.

Then need no mournful bell
Its measured dirges² toll ;
Best, Sabbath chimes may tell
The Sabbath of the soul.

F. M. K.

¹ Such is the case at Gresford, North Wales, and in other places also occasionally. It seems to be the keeping up of the 67th canon (or law) of our own Church, which orders, "After the parties' death shall be rung no more than one short *peal*, and one other before the burial, and one after the burial." *Tolling* is in England the more common custom.

² Dirges, sounds of mourning for the dead.

SELECTIONS FROM DIFFERENT AUTHORS.

My first convictions on the subject of religion were confirmed from observing that really religious persons had some solid happiness among them, which I had felt that the vanities of the world could not give. I shall never forget standing by the bed of my sick mother. "Are not you afraid to die?" I asked her. "No." "No! Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not: when thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee.'" The remembrance of this scene has oftentimes since drawn an ardent prayer from me that I might die the death of the righteous.—*Cecil*.

Religion will cost us something, but the want of it infinitely more.—*The same*.

Despair and hope are the fundamentals of Christianity; that is, to despair of keeping or repairing that which *must* fail; and to hope for that which will satisfy and never fail.—*The same*.

Hooker's dying thought was, "I am going to leave a world disordered, and a church disorganized, for a world and a church where every angel and every rank of angels stands before the throne in the very post God has assigned them."—*The same*.

"A good man's heart is like the flame of a candle: its joy makes it mount continually towards heaven, and its fear makes it tremble as it mounts¹. It was an ancient and pious custom among Christians, as often as a candle was brought into the room, that each person in the company, either by an audible voice, or at least by some mien of reverence, expressed a mutual wish, that God would send them light everlasting. May we beseech Almighty God that He would make us all partakers of everlasting light through Jesus Christ our Lord!—Rejoice with trembling!"—*Rev. E. Young, Dean of Sarum*.

A THOUGHT ON PRAYER.—"Our prayers should always be mixed with thanksgivings. We receive much, we

¹ Psalm ii. 11.

enjoy much, and we deserve nothing: truly, then, it befits us, when we ask for new mercies to acknowledge past ones; when we ask for new comforts, to praise a covenant God for past bestowments. Oh, how much has the poorest, the meanest, to be thankful for! and how much more still they whose lives are crowned with loving-kindness and mercy!"—*Anonymous*.

"And the grasshopper shall be a burthen," Eccl. xii. 5. When we can bear no burthen ourselves, if the Lord be ours, we may cast all our burthens on Him who careth for us and will sustain us. Ps. lv. 22.

"Let us labour to be in such a preparation for death, as that we may say with old Simeon, "Lord, now lettest thou thy servant depart in peace." And since the grave is our longest home, let our greatest care be to have that a house of rest and hope to us. Christ, by His lying in it, hath sweetened it unto believers. Lastly, let us so live as that we may die without fear, and those who bewail us may not mourn as they who have no hope. 1 Thess. iv. 13.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccl. xii. 7. Our original from the dust, our return into the dust, should humble us and make us vile in our own eyes, and should warn us to make haste to secure a better life before this is ended, and not to put off the endeavours towards it unto old age, which haply we may never attain unto, and if we do, will bring itself work enough for us to do. Death is swift and uncertain; sin, the longer lived in, doth the more harden. Repentance is not in our call or command when we please, and it is the work of the whole man and the whole life. The work deferred will be greater; the time to do it in will be shorter; the strength to do it by, will be less; bodily infirmities will disable spiritual actions. God will have less honour and service from us, and we shall have more sorrow and less comfort. Therefore, remember thy Creator,—before the dust return to the earth whence it came."—*Bishop Reynolds*.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

HOME-MADE WINES.—The addition of brandy to home-made wines is prejudicial to the liquid, and destructive to the flavour of the fruit. One of the motives for using it is to supply the want of alcohol, which ought to be naturally produced by fermentation, but which cannot be formed for want of sufficient sugar. The object would, therefore, be better and more cheaply attained by increasing the quantity of sugar added to the juice of the fruit.—*Saturday Magazine*.

THE CHILDREN OF THE POOR.—Of all qualities, a sweet temper is perhaps the one least cultivated in the lower walks of life. The peculiar disposition is not watched; care is not taken to distinguish between the passionate child, the sulky, the obstinate, and the timid. The children of the poor are allowed a latitude of speech unknown in the higher orders, and they are free from the salutary restraint imposed by what is termed company. When in the enjoyment of full health and strength, the ungoverned temper of the poor is one of their most striking faults, while their resignation under affliction, whether mental or bodily, is the point, of all others, in which the rich might with advantage study to imitate them.—*Norhampton Herald*, May 25, 1839.

MANAGEMENT OF PIGS.—The following experiment has been made by a gentleman of Norfolk. Six pigs, of nearly equal weight, were put to keeping at the same time, and treated the same as to food and litter for seven weeks. Three of them were left to shift for themselves as to cleanliness; the other three were kept as clean as possible by a man employed for the purpose, with a currycomb and brush. The last consumed in seven weeks fewer peas by five bushels than the other three, yet weighed more when killed, by two stone and four pounds upon the average.—*Wade's British History*.

NEW POSTAGE.—The weight which a letter may pass through the Penny Post-office is half an ounce, or 218½ grains. A half-crown of the year 1817 weighs about 268 grains, or 10½ less than half an ounce. Two shillings and a sixpence of ordinary wear will generally weigh from three to six grains less than the half-crown. An ordinary sheet of small post quarto writing paper weighs about 120 grains; large thick post, 180; small thin post, such as is used on the Continent, about 65 grains. The ordinary quantity of wax upon a letter weighs six grains; 20 dips of ordinary ink from a steel pen weigh about four grains; when the moisture is evaporated, it only weighs one grain. A drop of water weighs about one grain; a letter carried in the hand, exposed to a slight shower, will gain in weight from 10 to 20 grains in five minutes. From the above it will be obvious that the troublesome operation of weighing letters in most instances will be perfectly unnecessary.—*Globe*.

NOTICES TO CORRESPONDENTS.

We have received the communications of L. S. R.; Rev. D. W. Dalby; A. N. G.; C.; Joseph Fearn; Y.; O.; Francis M'J.; H.; M.; A Layman; W. C. H.; A. R.; and an anonymous Correspondent.

The article upon which "An old Correspondent" asks for information was taken from a short memoir kept by the family, who communicated the extract to us.

THE COTTAGER'S MONTHLY VISITOR.

APRIL, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the Fourth Sunday in Advent	109	Entrance to Luxor	133
The 'Danger of Delaying Repentance	112	Eben-Ezer—The Stone of Help	134
The Poor Man's Dependence on God	114	Vaccination	135
A Christian's Death-Bed	115	The Seed-Time	138
The House of God	118	Farmers of Littleworth	139
Change of Seed of Potatoes....	119	Garden Allotments	140
Faith	120	Rules to be observed by the Labourers who Rent Land of the Rev. J. E. A. Leigh.....	141
Sunday-Trading	121	The Apprentices System	142
The Feast at the Manor House	124	Antidotes for Poisons	143
Value of Example	125	An Example to Overlookers ..	ib.
Description of the Tea-Plant, and Tea trade of China	126	Extracts from the Public Newspapers, &c.....	144
The New Poor Law	130	Notices to Correspondents	ib.

ON THE COLLECT FOR THE FOURTH SUNDAY IN ADVENT.

A FEW days after the last conversation we had had with the blind woman, my friend Charles again called upon her, and the passage which he selected for reading to her, was the concluding part of 1 Cor. ix., which contains these words; "Know ye not, that they which run in a race, run all, but one receiveth the prize?" I came in just as he had read this verse, and as he stopped on seeing me, I asked if he would, when he had read to the end of the passage, explain why, after having said that only "*one* receiveth the prize," St. Paul added, "So run that *ye* may obtain." "That I can easily," said Charles, "for I have just been hearing a sermon on this text, which made me understand it better than I ever did before. You see that St. Paul was writing to people who lived in

a city famous for the games, races, and other trials of skill, which were held there every year; and in which great multitudes of people, from all parts of the world, joined; but, of course, only one person in each race or game could gain the prize. Now he knew that they would easily understand him, if he wrote in this manner respecting the Christian life; for great numbers of them had *professed* to believe the gospel, had begun to lead new lives, and had showed much love to God with their lips; but not *all* of these would, as he feared, persevere in the way of life, so as to gain the prize which they were striving to obtain, the crown of glory in the kingdom of heaven. Out of the multitudes that set out as Christians, but few, he feared, would continue so unto the end of their lives, and he therefore wrote to *warn* them not to mistake the beginning of their course for an undoubted sign of being in God's favour, so as to *presume*, or become *careless* in their lives.

"O Charles," said the old woman, "your words remind me so of what I felt when I first began to think seriously about the next world. I seemed so sure that I never could go back to wickedness; I thought I was quite stedfast, and that nothing could ever tempt me to do any thing contrary to God's commandments. But alas! before a very few weeks had passed, I found that I was as corrupt and sinful *in heart* as ever, and that though I had left off some *sins*, yet the root of evil remained within; that evil tempers would break out when I was contradicted, and that discontent and murmuring at my lot often prevented me from being thankful for the unnumbered mercies I enjoyed. Now shall I tell you *why* I fell into these sins, against which I thought I was so secure? It was because I had trusted in *my own strength*; I had not relied on the Lord alone for help, I had neglected prayer for His Holy Spirit; I had forgotten to read the scriptures, where I should have found it written that Jesus said unto his disciples, 'Without me ye can do nothing.'"

"Now," said Charles, (turning to me,) "you will clearly understand the words we heard at Church last Sunday, in the collect which describes us as being sore let and

hindered in running the race that is set before us. The causes of this hindrance are there stated to be "our sins and wickedness," that is, the in-dwelling corruption which still remains in every child of fallen Adam, and will continue till the day of his death, for there will always be a struggle between the good and evil nature within us; Satan will strive to prevent us winning the prize of our high calling, and to make us choose the downward path that leads to destruction. We have no strength in ourselves to resist him, but we must call upon God to raise up *his* power, and with *his* great might to succour us, so that we may endure unto the end, and finally overcome our enemy."

"But," said the old woman, "there is another text which will help us to understand the collect you have mentioned: it is that passage in Heb. xii. 1; 'Let us lay aside every weight, and the sin that doth so easily beset us.' I remember when I went to the Sunday school, as a girl, our teacher took great pains to show how sin was to the soul what a great weight would be to a man running a race, how it clogs and hinders us in all our endeavours to obey God; how it keeps us from looking stedfastly at the prize; how it makes us so weary in well-doing, that we are tempted to stop altogether, and not try any more to win the race. The lady who taught me, told me a story of a man who was trying to gain the prize from one of the swiftest runners that had ever been known, and knowing that he could not run so fast as he did, he tried another way to conquer him, and threw down before him some gold balls, which the other stopped to pick up, and when he had taken them, was too heavily laden to run fast, so that he lost the prize. This is just what Satan does to us; he tempts us with every sort of pleasure, or with the hope of gain, to stop in our way, and to forget we are trying to win the race. He puts so many earthly delights in our way, that we lose sight of the end of our journey, and think this is our resting place. He seeks to persuade us, that the crown we are striving for is not worth much trouble and pains, and that it is foolish to give up our present ease and worldly comfort, for the sake of distant and uncertain good."

“ Ah! friend,” said Charles, “ well is Satan called the father of lies : he tempted Eve by a lie, and will tempt all her children by the same means ; and what is worse, they will believe him sooner than they will believe God, just as she did. But let us hear what a true servant of God said, just before he was going to suffer a cruel death. That could be no *false* hope that enabled him to look his sufferings in the face so stedfastly, and even to rejoice in them. He had run the race ; and his experience is worth more than all the arguments of those who would persuade us that that the prize will not repay our toil. May we humbly tread in his steps, and though we can never do for Christ’s sake what he did, or suffer as he suffered, we may yet be numbered among those who shall share the glory of heaven with him. ‘ I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.’ ”—*L. S. R.*

THE DANGER OF DELAYING REPENTANCE.

WHILST the scriptures give the glad tidings of mercy to those, who, by divine grace, have become truly penitent, and who are seeking to walk in newness of life, the same scriptures point out, in the loudest voice of warning, the danger of putting off the great work of preparation for eternity. When a man, in spite of all the exhortations, the invitations, the warnings, and the instructions set before him in God’s word, is still living in a course of sinful practices, or sinful negligences, still intending, perhaps, at some future day, to alter his course ; let him think of his real state, his awful danger. He intends to repent at some future day. Why he may die, *this day* ! Who would expose himself to so fearful a hazard ; to die without repentance, without pardon, without the sanctification of the Spirit, that holy preparation, without which we are assured that no man shall see the Lord.

The present moment is the time for us to seek the Lord ; there is no future time promised, to which we are allowed to put off the work ; “ *now* is the accepted time,

behold *now* is the day of salvation," 2 Cor. vi. 2. But suppose we could be sure that we should not yet be called to our account; yet, even *then*, to put off the work of repentance would be a ruinous determination; for though we believe that God will hear the prayer of the true penitent, who, in sincere faith, turns unto him, abhorring his sins, and coming with a broken and contrite heart, through Christ, for pardon; earnestly desirous of henceforth serving God in newness of heart and life; yet who can depend upon ever being brought to such a state of mind, that really penitent state, to which alone the promises of pardon are given? Such a state of heart is itself the gift of God, the work of his Spirit. Our heavenly Father has indeed promised, that he will give his holy Spirit to them that seek him; but he has not promised that he will give it to those who continue, and who deliberately resolve to continue, in a course of life, which they know to be entirely contrary to his will. When such persons, in the time of sickness, or at the approach of death, are compelled, as it were, to see the dreadful danger they are in—when they cannot help thinking of the world to come, and looking on the awful prospect of eternity; then indeed they tremble, at the thoughts of encountering the approaching trial, and are ready to call upon the Lord. The expectation of the wrath of God compels them to *fear* him; though all his past mercies could never lead them to *serve* him.

Now there is, *indeed*, grief for sin; now there is indeed, what the alarmed sinner believes to be repentance. But this is not the repentance to which the promises of pardon are given in the gospel; for in this vain repentance, there is no anxious wish to serve God, nothing but a desire to escape the severity of his anger. And can the sinner expect that he should then be heard, when he has *hitherto* rejected every offer of mercy, and resisted every call to come unto God, and to serve him?

I do not mean to discourage any one from seeking the Lord, even at the last hour; and the great Searcher of hearts alone can know where repentance is sincere, and when it is such as would lead to newness of life, if the sinner should be spared. To such penitence, the offer

of mercy is constantly held out. But what reasonable expectation can there be, that the man who in the time of health shuts his ears against every call to repentance, will in his last hour of danger be influenced by any other motive, than the fear of approaching vengeance? His heart *may* indeed, even *then*, be touched by the grace of God, and by the Spirit of love and of holiness: but our experience of those who have been raised from the bed of sickness, after great professions, gives us but little encouragement to hope much from apparent death-bed repentance. The risk is fearful. Turn then unto God, and seek him *now*; seek him that ye may experience *his love*, before you are driven to fly in terror from *his wrath*. Declare war against sin, *now*; be the soldier and servant of Christ: to him you have pledged yourself; fight manfully under the banner of the cross. And seek that help which is offered to you *now*; seek the Lord whilst he may be found; call upon him whilst he is near. Do you refuse this day? It may be your last opportunity. This day let your resolve be made; let it be made in dependence on divine help; and you may then trust that his grace and mercy will enable you to keep it.

V.

THE POOR MAN'S DEPENDENCE ON GOD.

IT is difficult for any man to understand the reality and power of trust in God, and the great obstacle which the possession of worldly riches opposes to it; except he be in the habit of holding intercourse and society with the pious poor. This is one part of the blessing which attends the "visiting of the fatherless and widows in their affliction;" and finding out for ourselves, in lanes, alleys, and cottages, yea in poorhouses and prisons, the sick and afflicted members of our Lord's body. "If we converse in hospitals and almshouses, and minister with our own hand what our heart hath first decreed, we shall find our hearts endeared and made familiar with the needs, and with the persons of the poor, those excellent images of Christ." And assuredly there is no one, who habitually practises this duty, without finding in it its

own reward. He will find "the poor rich in faith," living from day to day, without store of this world's goods, on what may seem the casual chance of obtaining employment; not knowing, literally, how the necessities of the next week are to be supplied, nay, sometimes almost finishing their last loaf, and not able to tell whence the next is to come; and yet with all this, calm and contented, happy and cheerful, knowing that theirs is an inexhaustible store, even the store of his possessions, whose are all things in heaven and in earth, and under the earth; living upon his promise, which they trust, because he has spoken it, and because they have long ago, by experience, proved its truth, and know that all needful things have ever been added unto them, and are confident that they ever will.—*Rev. H. Wilberforce on the Parochial System.*

A CHRISTIAN'S DEATH-BED.

MR. EDITOR,

The last thing I sent you was a sad account of the awful end of a blasphemer and a reprobate, whom I visited in his last moments as clergyman of the parish. It is with much pleasure, that I am enabled, on the present occasion, to send you an account of a very different closing scene, being the peaceful and happy death of a young man, who died, "knowing in whom he had believed."

"Greater," says Christ to his apostles, "is he that is in you, than he that is in the world." The believer in Jesus feels in his own breast the power of the declaration. He feels the power of God, of the indwelling, life-giving, sanctifying Comforter, which upholds, and encourages, and strengthens him through all the long toilsome pathway of his pilgrimage. He walks leaning upon an everlasting arm; and he knows that it shall conduct him to a city of habitation. It is not without a warrant that he comes to this conclusion. The Spirit bears witness with his spirit, that he is a child of God, by praying in him as a spirit of supplication, by enabling him to feel at times a comfort in the enjoyment of the "means of grace," which the world can

neither give nor take away, and to rejoice moreover in the triumphant "hope of glory." And hence the fear of death and hell are cast out. Christ dwells in the believer as the conqueror of death, and thus enables him to defy the power of the grave. The Captain of our salvation has passed through its portal. He even condescended to make it "the house of God," by remaining for a while in its chambers, and the believer in consequence finds it none other than the "gate of heaven."

Some such reflections as these occurred to me, after watching the last illness of a young person in our parish, who died lately of a rapid decline, and who, I have every reason to hope and trust, is now sleeping in the arms of Jesus. In his case it was very evident, that "as his outward man decayed," "his inward man was renewed in strength day by day." He frequently suffered much pain, but his tongue never uttered the language of complaining. He was all resigned to his Saviour's will. And it was solemnly beautiful to see his mother, his pious widowed mother, tending him day by day, and watching his declining hours. Her eyes indeed were not always dry, for nature would shed a tear in being called to part with a beloved child, the comfort and stay, (as she had once hoped,) of her declining years; but faith lighted up a rainbow through the droppings of her sorrow's gloom, and she was evidently supported in her trial by the firm confidence, that a covenant-God would make good his promises, both to herself and her dear dying child, that he would never suffer the widow to want, and that he would take into his everlasting care and keeping the loved one whom he was calling her to give up to him.

We might have sent the proud infidel to that dying bed, and there bid him learn what the power of faith can do; how it can uphold and sustain amidst the sorest trials of nature; how amidst the darkest night of sorrow, or even when about to meet with death, the last enemy, the language of the believer may be the same with that of David, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." And what is this rod and this staff? the promises of God's word,

and the consolations of his Spirit. With such support the believer may cheerfully enter upon the dark valley. Indeed, what can the dying believer do, when his next step is to be planted in the unseen world, but look to him who was the foundation of his hope? what but hold fast by those promises, and those consolations of the Spirit, which were his only support in all his journey through. But observe, when David spoke of fearing no evil in the valley of the shadow of death, he uttered the words with health and long life, and the prospect of many days before him. Christ was *already* the foundation of his hope; he had long since known what it was to walk with God, to rejoice in his law, to find his comfort in the promises of his word, and in the teaching of his Spirit; so that he spoke thus, as "knowing in whom he had believed." And so it was with my dear young dying friend; his was no doubtful death-bed repentance; no hurried turning to God at the last, after a life spent in the service of sin. His pious mother had taught him from a child to read his Bible, and to pray for grace to love the Lord Jesus Christ, and to go to his parish church and Sunday school to be taught his Saviour's will. And in the days of his youth and health, he had sought his Redeemer, and his Redeemer had kept him from the snares of the world, and made his body a temple of the Holy Ghost; and he was now to come for him, and take him to himself.

When I paid my last visit, he was evidently near his end; the shadow of death was already upon his features, and the lamp of life burnt low in his glazing eye. His spirit was evidently soon about to return to God who gave it. There appeared to the bodily eye nothing in the darkened chamber, but the form of his weeping yet resigned mother, and the solemn curtains of the bed of death. But to the eye, spiritually enlightened, there were other, and august and mysterious visitants, mingling around that bed. The Son of God was there, supporting the fainting head; the Spirit of God was there, strengthening the departing soul with the staff of the promises. My dying brother was plainly entering into the dark valley, and sinking deeper and deeper behind the shadows

of death ; and though he was then speechless, and could not tell me of all that had been done for his soul, I could see that his God was with him there, and that therefore did he fear no evil ; and in the language of his calm and placid brow, I could read that the words of the inner man were, "thy rod and thy staff they comfort me."

This dear youth now rests in Jesus ; his bereaved mother sorrows over his loss, but not indeed as one without hope, and meantime she is enabled to say, "his will be done." "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

A small green mound of turf is all that covers his last resting-place. There is no stone to tell where he lies ; but the hallowed spot shall be found on the morning of the resurrection ; for "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

A. R.

THE HOUSE OF GOD.

How many an old Cathedral pile
Rear'd by our fathers' hands,
Within our fair and favour'd isle
A noble record stands ;
Of ages that have long gone by,
And melted in eternity.

E'en when the times were dark and rude,
And Popish errors threw
O'er mild religion's light embued,
A fearful, dim halo :
It was a sacred wish to raise,
Fit edifice for prayer, and praise.

Then came the glorious martyr band,
Who dar'd the tyrant's rage,
And fell by sword, or flaming brand,
In persecution's age ;
That once again from darkness freed,
Might shine our pure and holy creed.

Long as old England takes her stand,
Among the nations proud,
There yet shall dwell a faithful band,
Mixed with her busy crowd ;
Treading the paths their fathers trod,
True to their country, and their God.

Though now our Church has seeming peace,
 Oh, let us not repose,
 In careless confidence, or cease
 To struggle with her foes ;
 And pray that from their hostile coasts,
 Her shield may be, " The Lord of Hosts."

'Tis good upon our native soil,
 A temple fair to raise ;
 Where man released from weekly toll,
 May swell the notes of praise ;
 And contrite souls in humble prayer,
 Unite in blest communion there.

Where may be brought to Jesus' fold,
 The sheep that went astray,
 And cold and careless ones be told
 The error of their way ;
 While words of grace and truth impart,
 Fresh life to the believing heart.

Where may the pledge of love divine,
 And cup of life be giv'n ;
 There too shall the baptismal sign,
 Seal the young brow for Heav'n ;
 And whisper'd there the marriage vow,
 The holiest tie that earth can know.

There "earth to earth," and "dust to dust,"
 Shall mortal relics lie,
 Committed in the certain trust
 Of immortality ;
 Waiting that great and dreadful day,
 When heaven and earth shall pass away,

Northampton Herald.

CHANGE OF SEED OF POTATOES.

LORD Willoughby D'Eresby having sent a quantity of potatoes to his tenantry in Perthshire for change of seed, two of them being cut into sets were placed in the garden of William Comrie, Bridgend House, Crieff, the produce of which weighed 62lb. ; four of the potatoes weighing 5lb.

OBS.—If change of seed be desirable, would not this hint be usefully followed up by allotment landlords taking pains to procure the best sorts, and giving them to deserving tenants as rewards ?

FAITH.

I AM always anxious to encourage my parishioners in putting questions to me when any difficulties occur, especially as to scripture terms and phrases, a misapprehension of which often leads men into such grievous error: an explanation given in answer to a difficulty of their own starting, will generally take much deeper hold than any general explanations which can be conveyed in a sermon, or any other discourse would do: and I am grieved to find men so frequently kept back by a species of false shame, from making known to me their real difficulties, as if it were not better and wiser to confess our ignorance, and have it removed, than to continue in it, in the hope that men may consider us wiser than we are. I was therefore much pleased on Sunday last, by one of our Sunday school teachers stopping me, as I was returning from Church, and with a great many apologies for his ignorance, begging me to give him as clear a definition as I could, of what was meant by Faith, "for I must confess," said he, "that although I often hear you point it out to us in your sermons, as that alone by which we can be justified in God's sight, and so saved; and although I am convinced that in doing so, you are only repeating what the Bible in many places also says, yet I have never had a clear conception of what Faith means. I know that it is something of the nature of belief; but I firmly believe that Jesus Christ is the Son of God, and came into the world to save sinners; I firmly believe all the Bible tells me; yet surely, that Bible tells me, that something more than this bare belief, is necessary to salvation."

"Yes, James; but then the Bible tells you that Faith is something more than this 'bare belief,' as you call it: it tells you 'Faith is the substance of things hoped for, the evidence of things not seen.' The first distinguishing feature then, you observe, in this Faith, is that it is belief in something which you do not see. If I tell you that in the course of my journey yesterday, I saw the country covered with snow, though you had none here, would you believe me?" "Yes, Sir, certainly." "Why?" "Partly because it was so cold here, that I thought there

must be snow in the air; and also because *you* tell me so.”

“Well, James, here is a little faith then: but the first part of your reason prevents my feeling much gratified at the trust you put in my word. But suppose I tell you that there are countries where the snow never disappears throughout the whole summer, would you then believe me?” “Why yes, Sir, if you really assured me so; because I know you so well, I do not think you would deceive me.” “Thank you, James; I am now better satisfied: this is a stronger proof of your faith in my words; but still I want something more than your mere saying you believe me, before I can know that you really have *faith* in what I say. Suppose I tell you that, scarce and dear as provisions are now; they will soon become far more so, and that if you do not lay by against that time you and your family will probably starve for want; and if I see you going on just as you did before, with just as little care for the morrow, spending just as much as you did before, do you think I should ever be convinced that you really did believe me?” “Why no, Sir; I don’t suppose you would.” “Then you see what St. James means, when he says, ‘Faith without works is dead.’ It is, in fact, no faith at all. When scripture calls upon you, for Faith in its truths, in its promises, or its threats, it is always for a faith such as the last I have been speaking of; Faith evidenced by your works: this is shown in the Apostle’s own definition. It is ‘the substance,’ *i. e.* the realizing ‘of things hoped for;’ ‘the evidence,’ *i. e.* the making trial of, the acting on the belief of ‘things not seen.’”

W. C. H.

SUNDAY TRADING.

AN address to their Clergyman having been sent by many shopkeepers of St. John, Southwark, expressing their wish that a general cessation from business on the Lord’s day might take place, the following is the Clergyman’s answer.

“MY FRIENDS AND PARISHIONERS,

“The Address you have sent to me gives me great pleasure, and I need not assure you how truly rejoiced I should be if I had the means of carrying your wish into effect: long has it been my earnest effort to accomplish

what you desire ; but the practice of Sunday trading has unhappily risen to such a height, that it requires more than the efforts of the Clergy and the religious part of the community to put it down ; it is, however, a cause of thankfulness that many are beginning to see the sinfulness of the practice, who, till lately, have thought nothing of it, and therefore hopes may be entertained that eventually the numbers of such may be so multiplied that the Sabbath may become, as by God it is intended to be, a day of rest to all the people of this professedly Christian country.

“ In the mean time I am compelled, most reluctantly, to tell you, that the utmost we of this parish can do is to act rightly ourselves, and to strive to persuade as many of our neighbours as we can to do the same. If nothing short of a legislative enactment will effect the object, that enactment our legislators ought to establish ; the shop-keeper has a right to be protected, who resolves, as is his bounden duty, to close his shop and to do no work on the Lord's day ; the ungodly Sabbath-breaker ought not to be allowed to injure his neighbour, who, in refusing to sell, is only doing what God commands him to do ; and in order to obtain this legislative enactment, *Petitions* must be sent to *Parliament*, and *Voters* must let their *Representatives* know that they are resolved, if possible, to have a law which will protect the conscientious shop-keeper in the discharge of his duty ; and for this purpose, my friends, as far as we are concerned, a meeting, please God, shall, before many months have passed, be held, when we may all concur in such a petition, and be stirred up, I trust, to still greater exertions in this good work. The law, however, against Sabbath-breaking, already on our Statute Book, would, if put in force, answer the object, at least in such parishes as our own ; and deeply is it to be deplored that the police are not required *generally* and *universally* to put it into force ; if they did, Sunday trading would, to a very great extent, entirely cease¹.

¹ By the 29 Car. 2. c. 7. “ No person shall publicly cry, shew forth, or “ expose to sale, any wares, fruits, herbs, goods, or chattels whatsoever, “ upon the Lord's Day, or any part thereof ; on pain of forfeiting the same.”

"But, as I have already intimated, our object will not be attained at once; many more disappointments may take place, and therefore most earnestly do I entreat every one who has signed the letter to me, as well as every one who reads this my answer to it, to come to this resolute determination,—*that whatever others may do, as for him and his house he will serve the Lord*, serve Him by keeping holy *His* day. My friends, before any legislative enactment for the due observance of the Lord's day takes place, many a shopkeeper, yea, many who have put their names to the paper now lying before me, may be in *Eternity*, called to render up their final account to the great "Lord of the Sabbath:" most serious thought! It will not then avail you to have gone as far as you have gone, if you here stop and content yourselves with merely wishing that things were altered, and saying that you yourselves would not serve if others did not. In *this*, as in every other case, we must not "follow a multitude to do evil." Be therefore resolute, act up to your convictions of duty; close your shop the next Sabbath, and in humble dependence on God, commit yourselves and your concerns to His Providence. Possibly *you*, like many others who have been thus religiously courageous, may eventually find yourselves no losers even in this world; but even if you should for a while suffer a loss, which probably may be the case, is it not better to lose in *time* that we may gain in eternity? "What shall it profit a man if he gain the whole world and lose his own soul?"

"Your Friend and Pastor,

Rectory, 1840.

"J. C. ANDY."

"P. S. If this Address comes into the hands of those who are buyers instead of sellers, most earnestly do I conjure *such* not to throw temptation into the way of shopkeepers; indeed buyers are quite as much to blame as sellers. Let all articles for Sunday use be procured on *Saturday*; and pray let workmen be paid sufficiently *early* for their little purchases to be made on *that* day. Tremendous the thought of being in ever so remote a degree accessory to the loss of any fellow creature's salvation!!"

THE FEAST AT THE MANOR HOUSE.

THE Lord of the Manor wishing to keep up the allegiance of his tenants and dependants during his absence in a far country, enjoined his steward to invite them all to a rich repast.

The table was spread, and the steward waited to receive the guests, but, strange to say, few appeared. Like the guests who were bidden to the supper in the parable, "they made excuses." The truth was, these tenants were in arrears; they had neglected the warning of the steward, and their farms being badly cultivated their debts were increased.

The son of the Lord of the Manor had compounded to pay their arrears under certain conditions; one of the principal of these was, that each would forgive his neighbour whatever he might be indebted to him: and as these debts were trifling in comparison of their own to the lord, it was not expected there would be any reluctance to comply with so fair a proposal.

Some pleaded in excuse for not attending, that their garments were soiled and torn, not considering that new habits and spotless robes were provided for the guests, and some alleged they could not spare time from the business of their farms; some were so bashful that they were ashamed to sit at their Lord's table; while others, having heard of some gluttons who had suffered from eating improperly, were fearful of partaking; and others would not go, fearing they might fall afterwards.

A few who went to gain credit for being invited, did not change their every-day clothes; and others, though they dressed themselves in the garments provided for them, either pulled them off when they came home, or wore them out in a careless slovenly manner.

Many, however, were found there who accepted the invitation with gratitude, having their debts remitted on the condition expressed by the son of their lord.

These having consulted the steward on the best method of cultivating their farms and eradicating the weeds indigenous to the soil, returned to their daily labour invigorated and strengthened, and anxious to avail them-

selves of the repeated invitation of their Lord. Owing to the slippery nature of the soil, many were the falls encountered during the business of the farms, by which the fair garments were soiled; but if the wearers endeavoured to cleanse them, they were permitted to renew them at the next feast.

The feast at the Manor House is the Sacrament of the Lord's Supper; the steward, the minister who invites and instructs all Christians to partake of this holy ordinance, ordained by Christ, who took on himself the debt of sin incurred by the descendants of Adam, and who made forgiveness of injuries a condition of Divine mercy to sinful man.

Too many unhappily neglect these gracious opportunities of "strengthening and refreshing their souls:" some by false notions, others by worldly cares, and some few by partaking of this holy ordinance for form, without changing their corrupt affections; but those who examine themselves whether they "repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and are in charity with all men;" "those who do not presume to come to the table of the Lord trusting in their own righteousness, but in the manifold and great mercies of God," may, by his blessing, "take this holy Sacrament to their comfort." E. :

The Close of Sarum, December 1, 1839.

VALUE OF EXAMPLE.

WHETHER it be for good, or whether it be for evil, the education of a child is principally derived *from its own observations of the actions, the words, the voice, the looks, of those with whom it lives*. Surely then, the friends of youth cannot be too careful to avoid, in their presence, even the least appearance of evil. It is not enough that Christian parents set no bad example: they must show forth a good one; they must not only *seem* virtuous, they must *be* virtuous. Their house, their habits, their family, their associates, their pursuits, their recreations, ought all to be so regulated, as to show that religion is indeed the parent of order, the inspirer of good sense, the well-

in iron pots over a fire, and continually stirred with the hand. This operation, particularly with the finer teas, requires great care, and is performed by persons who have no other business.

The greater part of the tea is brought to Canton by land carriage or by canals, but chiefly by the former, and is conveyed by porters, the roads of China in the southern provinces being too narrow to admit of wheel carriages, and there are very few beasts of burden.

The length of land carriage from the principal districts where green teas are grown to Canton is about 700 miles; that of black tea, over a more mountainous country, not less than 200. This accounts for the higher price of green teas; the drying and preparation being also a much more expensive process than with the black teas.

The first importation of tea into England, seems to have been by the Dutch, but in very small quantities; and it was hardly known in this country till after the year 1650. In 1664, the East India Company brought *two pounds two ounces* of tea, as a present to his Majesty king Charles the II. At that time the cups used for tea were very small. There is a set of tea china in Windsor Castle of the time of Charles II. The cups are scarcely larger than a large thimble, and are set in an outer cup of filagree silver. Since that period, the consumption of tea in England has been constantly increasing, but so late as the year 1737, (in which the good king, George III., was born) the best kinds of tea were a guinea, and thirty shillings a pound, so that this refreshing beverage could only be used by the rich.

Till the year 1833, the tea trade was entirely in the hands of the East India Company, and no British subject, not authorised by the company, was allowed to import tea. This monopoly enabled the East India Company to regulate the price of tea; and as all individuals and associations exert themselves to obtain the highest price for what they have to sell, it is generally found that those who have obtained a monopoly of any market raise the price of these commodities to the highest pitch. The East India Company have done this probably to a less extent than any other bodies who have enjoyed such

exclusive advantages; and they had, by their fair dealing with the Chinese, so constantly maintained their confidence and respect, that the first choice of tea was always given to them: and the Chinese, though very much addicted to cunning and deceit, never ventured to practise any of these arts on the East India Company. Notwithstanding these great advantages, it was considered best, when the charter of that company was renewed, to deprive them of the exclusive right they had so long and honourably possessed, and the trade was thrown open to private individuals. It is much to be doubted whether we have gained any thing by this change. At first there was a considerable reduction in the price of tea, but at the same time the qualities soon appeared to be very inferior, and the Chinese merchants no longer scrupled to indulge their inclinations to dishonesty and overreaching. In some of the chests, pieces of wood or other substances have been found, to add to the weight; and we are now threatened with a complete failure of tea, in consequence of a dispute between the British and Chinese merchants. The price of the lower sorts of tea is already materially raised; and as it is said, that the stock of tea at present in the country is not more than sufficient for three years, unless these disputes are speedily and satisfactorily settled, we must expect a still higher rise in the price. The duty on the finer teas is, when compared to their prices, less than that laid on Bohea and Congou, and this is the reason that these last rise in price sooner than the more expensive teas.

It is always best to buy tea of a respectable dealer, this being the only real security against the tea being adulterated, by the mixture of sloe or ash leaves, or other pernicious substitutes for the tea leaf. The certainty of detection, independently of more honest motives, entirely prevents any large tea-dealers from engaging in such fraudulent practices.

The penalty for making or selling any mixture, in imitation of tea, is 10*l.* for every pound; and any person who has in their possession any large quantity of the ingredients used for that purpose is to forfeit 5*l.* for every pound, or, on non-payment, be committed to prison.

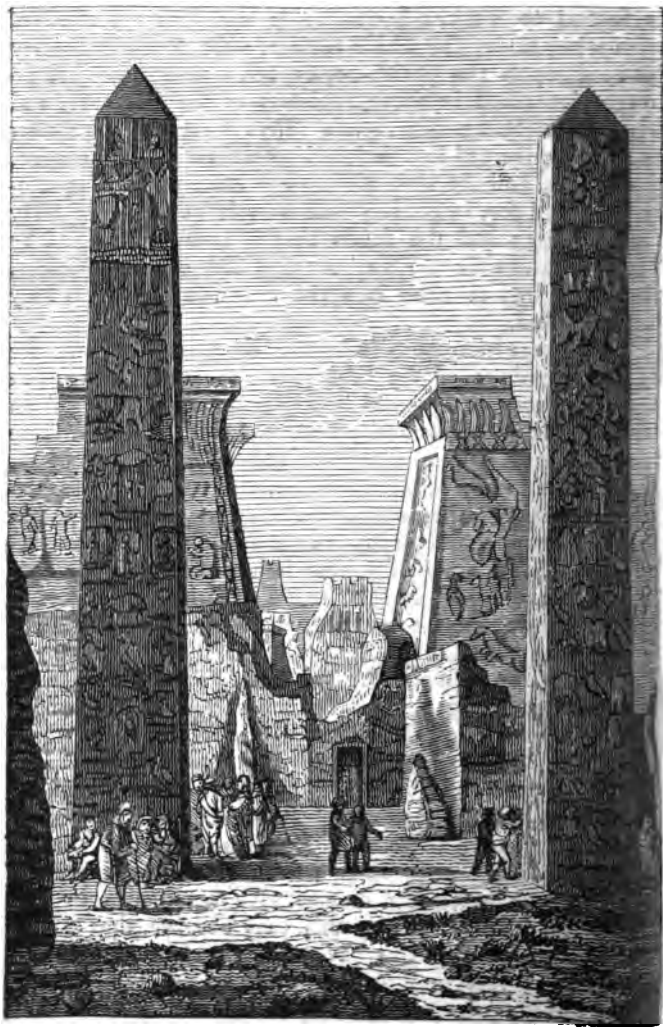
The present alarm on the subject of the failure of tea in England has induced many unprincipled traders to buy up large quantities of the most inferior sorts of tea, and retail them at a high price. Against these we would warn our readers, and recommend them to apply to any family in their village or town, from whom they receive support or kindness, for advice on the subject, which will be readily given. We would also recommend great economy in the use of this valuable article, which is now become so indispensable a comfort in every cottage in the United Kingdom.—*Abridged and slightly altered from M'CULLOCH'S DICTIONARY OF COMMERCE, with the hope it might be useful to some of the readers of the COTTAGER'S MONTHLY VISITOR.* H.

THE NEW POOR LAW.

RATE-PAYERS are familiar with the fact, that one of the most obvious effects of this measure has been to accomplish a considerable reduction in the amount of the burthen levied for the maintenance of the poor. If this result were accompanied by an increase of pauperism, and a correspondent increase of crime and immorality, it would not yield us a subject of congratulation, but ought, on the contrary, to be very much deplored. We find, however, that while the country has been relieved by the introduction of the act from a direct annual taxation of nearly 2,300,000*l.*, pauperism has diminished in proportion, and the moral tone of the working classes has been raised in an equal degree. These effects are mainly to be attributed to the greater attention that is given to the investigation of cases of distress, to the means that are adopted of encouraging industry and moral habits,—by withdrawing the rewards that used to be held out to idleness and vice, and thus compelling the able labourer to depend upon his own exertions,—and, to the scrupulous, and we may justly add, pious zeal that is dedicated to the improvement of the education of pauper children. In every place where Unions are established, these results have been uniformly produced. The labourer, no longer permitted to quarter himself upon his neighbours,

is forced to look out for employment, or, in other words, is forced to work. Innumerable instances are cited of men who, under the whole regime, were found regularly billeted upon the parish-books, but whose names are no longer inscribed in those registers of the destitute, and who, from being incorrigible idlers formerly, have now become converted into industrious workmen. The aged, the infirm, and the sick, are more promptly and adequately provided for, in consequence of this quittance of lusty mendicancy; and the funds that are really destined by the legislature for the support and aid of the helpless, find their way at once into the channels for which they are collected.

This great increase of industry, and consequent increase of the earnings of the labouring population, bring with them all those other social improvements that spring from well-regulated habits and prosperous circumstances. The temporal comforts of the working classes are enlarged, their cottages are better furnished, their families are better clothed, and they stand in a more respectable relation to the farmers and occupiers of land. Another consequence of this state of things is a considerable increase in the number of benefit societies, which indicates a greater power and more active anxiety to provide for future wants and unforeseen contingencies. That the Poor Law Amendment Act has exercised a direct influence in producing this result, is testified by the parties who have interested themselves in the formation of these societies. They state, that hitherto it was of no use to belong to a benefit society, because, whatever allowance a man was entitled to was deducted,—the overseer made no allowance, and therefore the claimant got less than if he did not belong to such a society, in consequence of which it was better for him to save his money in any other way. In addition to this, they observe, that “Now is the time that parties have to look to themselves, as they cannot receive out-door relief under the new law.” In the savings’ banks the same salutary results have taken place: Mr. Tidd Pratt states, that in the year 1837, the increase on the gross amount of deposits was above 900,000*l.*—*Monthly Chronicle.*



ENTRANCE TO LUXOR.

ENTRANCE TO LUXOR.

LUXOR is a village built among the ruins of ancient Thebes, and the monuments here presented to us once formed a part of the magnificence of that immense city. In passing through Egypt by the Nile, the traveller arrives at an extensive plain, covered almost throughout its whole extent by the most amazing ruins. These are the remains of that capital, called "the city of a hundred gates," which flourished at so distant a period of time, that very little is known of its history; although we perceive from *them* that its size and magnificence must have almost exceeded those of any other city in the world. The temple of Luxor, as a single and beautiful object, is said to be superior to any thing else in Egypt. The approach to it is through the village of that name, where crowded and miserable huts form a strange contrast to the monuments of ancient splendour near which they are built. At length the portico appears, by the sides of which are seen two most beautiful obelisks, each rising to the height of eighty feet, yet composed of a single block of granite, brought from the quarries of Syene. Modern art is unable to explain by what means such masses of stone were conveyed to so great a distance, and placed in their present position; but this is the case with the Pyramids, and many other Egyptian monuments, in which engines and mechanism must have been employed of much greater power than any now known. And the obelisks are two gigantic statues sunk deep in the sand, but which must have been forty feet high, and each composed of a single block of the same stone. The vestibule of the temple is two hundred feet high, although it only rises fifty-seven feet above the present level of the soil. The interior is equally remarkable: it presents to the view upwards of two hundred columns of different dimensions. But nothing is more remarkable in this edifice than the sculptures with which the obelisks, the walls, and all the apartments are covered. They are executed with as much care and delicacy as if they had been the work of the most skilful

seal-engraver. They appear to represent the history and triumphs of an ancient Egyptian sovereign, probably the founder of the building. One part exhibits a great battle, in which the Egyptians, armed with bows and arrows, gain a complete victory over their Asiatic enemies, armed with spears and javelins. In another, the conqueror is represented seated on his throne, while the captive monarch is fastened to a car, and the chiefs are treated with all the studied cruelty which the ancient laws of war were supposed to authorize. These representations make us acquainted with many of the habits and manners of the nation in very distant ages, and are of great value in confirming the truth of history, as well as sometimes in illustrating facts mentioned in the Bible.

EBEN-EZER—THE STONE OF HELP.

IN the seventh chapter of the first book of Samuel we read, that upon the occasion of a great victory obtained by the people of Israel over the Philistines, when "the Lord thundered with a great thunder upon the Philistines, and discomfited them, and they were smitten before Israel," Samuel, in order that the remembrance of God's great power and mercy might be preserved among His people, and be handed down to their children's children, "took a stone and set it between Mizpeh and Shem, and called the name of it Eben-ezer (the stone of help); saying, Hitherto hath the Lord helped us." There are recorded in the Old Testament several instances of the observance of this interesting and beautiful custom of "setting up a stone" as a simple but lasting memorial of some remarkable display of God's power or goodness (see Gen. xxviii. 18. Josh. xxiv. 26); and from these passages of the Sacred History, we may surely derive much that is profitable, both for reproof and for instruction. Can we call to mind no events and seasons in our past life, when *we* too might have set up our "Eben-ezer," and have exclaimed with holy Samuel, "Hitherto hath the Lord helped us?" but which we have either heedlessly and thanklessly passed by without acknowledging the hand of Him in whom "we live, and move,

and have our being: or, if we did at the time perceive and “know that the hand of the Lord is mighty;” yet did we set up a memorial in our hearts, to serve either as a warning or as an encouragement for the future? or, has the remembrance of God’s mercy passed away without having wrought in us a more entire dependance upon Him in all our plans and undertakings, or a firmer reliance on His strength in seasons of trial or of difficulty?

A distinguishing part of the character of the Christian, and true servant of God, is, that he walks in a rugged path humbly, but with a firm and unshrinking step, as one who leans upon an arm which he knows can never fail him—the arm of Him by whom the hairs of his head are all numbered: he treasures in his heart and memory the circumstances which have made him really *feel* this truth; and when dangers arise, or obstacles present themselves in the direct path of duty, and his faith might seem to falter; he looks back upon “*the stone of help*,” and takes courage to go on his way rejoicing—knowing that it is written, “Thou meetest him that rejoiceth and worketh righteousness; those that remember Thee in Thy ways.” “In all thy ways *acknowledge* Him, and He shall direct thy paths.” M.

VACCINATION.

SINCE the time when Dr. Jenner introduced the practice of vaccination, about forty years ago, there has been a great difference of opinion, as to its real power. It was seen, that, when the vaccine lymph was used, instead of the small-pox matter, a very trifling degree of disease was produced; it was seldom any thing more than a slight inflammation on the arm, near the place where the lymph was introduced, and little or no confinement, was necessary; and this operation was considered to be quite sufficient to prevent the person so vaccinated from ever taking the small-pox. This appeared to every one to be a most valuable discovery, by means of which a disease would be avoided, which had been attended with very great suffering and danger. It is true, that the fashion of inocu-

lating for the small-pox, had been introduced nearly a hundred years before, by which the disease was rendered much milder, than when taken in the natural way. But the disease was still *infectious*, and numbers of persons caught it from those who had been inoculated; and thus the disease, instead of being kept down, was spread throughout the land, and more people had it than ever; it is, indeed, well known, that more people died of the small-pox after inoculation had become common, than had died of it before. Vaccination then, must be considered as a most valuable discovery, for two reasons: 1st, because the disease given by it is almost nothing; and, 2dly, because it is not infectious. It appeared then to be reasonably expected, that if all persons were vaccinated, the small-pox would be entirely put an end to. But when any thing good is proposed, there is always a certainty of a vast number of objectors. Some said this disease came from a cow, and that it was not fit for human beings; others, more sensible, answered, that a cow was a wholesome animal, and moreover, if this disease came from a cow, and was therefore called the cow-pox,—the old disease came from a pig, and was therefore, at first, called *swine-pox*. All this was, however, nothing; the great question was, whether those persons, who had this trifling complaint, called cow-pox, were safe against all attack of small-pox. This was to be a matter of experience. After a few years it was, in fact, found that in towns and villages, where small-pox had formerly been making its destructive ravages, the disease had been wholly kept away by vaccination. Persons who had been vaccinated went into rooms where families were confined with small-pox, and they took no infection. And this was seen so often, that there appeared every likelihood, that after a short time, small-pox would no longer be heard of.

After a time, however, instances occurred, of persons taking the small-pox, after they had been vaccinated; and it was then said, that vaccination was no security at all. The medical men, however, who had the best opportunities of judging, still continued to be in favour of it. They said, that nothing connected with their profes-

sion, could be looked upon as *certain*; that some people took the small-pox after having had it in the natural way, or by inoculation; and that their experience showed them, that though vaccination could not be considered as a perfect preservative against small-pox, yet it was so in most cases; and that its effect had been to put out small-pox from those places where it was the practice to vaccinate the whole of the population in their infancy.

An institution was formed for the purpose of encouraging the practice of vaccination, and of collecting all the information they could on the subject; and every year, they sent in their "Report" to the Home Secretary.

At a time when opinion was running strongly against vaccination, *their* reports still continued favourable. Within this last year or two, small-pox has prevailed in several places; and some persons who had been vaccinated still took the small-pox. But the medical men saw, that the greater number of those who had been vaccinated seemed perfectly protected, whilst the greater number of those who took the disease were such as had *not* been vaccinated. The following, is the last Report, given on the 28th January, 1840. V.

REPORT.—PRESENTED TO BOTH HOUSES OF PARLIAMENT BY THE NATIONAL VACCINE ESTABLISHMENT.

To the Right Hon. the Marquis of Normanby, Principal Secretary of State for the Home Department.

MY LORD,—The experience of another year has confirmed our conviction of the efficiency of vaccination as the best security and protection against small-pox, and has afforded us, moreover, proofs of the propriety, in the present state of our knowledge, of preferring vaccine matter, the produce of the original virus furnished by Dr. Jenner, which has now passed happily through successive generations of subjects in the course of forty-three years, and which forms the principal source of our supply, to any which may have been taken recently from the cow. We admit that it is sometimes stated to us by our correspondents that the supply which we had sent them has failed, but the same post has generally brought us intelligence

that the material supplied from the very same source had succeeded elsewhere, and that it was found efficacious in Somersetshire when it was said to be inefficient in Wiltshire. We have concluded, therefore, either that it had been injured somehow in its transmission, or that the patients submitted to it were not in a fit condition to receive its influence, in consequence of some eruptive disease having pre-occupied their constitution, or of some prevailing epidemic disorder having rendered them insusceptible of another and a new excitement for a time.

The number of patients dead of small-pox within the bills of mortality, if we can trust them, has been less this year than any one since vaccination has been practised, and we are justified, by a careful retrospect of several years, in stating that 4000 lives on an average are saved every year, within the district of the bills only, by vaccination having superseded so largely the practice of inoculation.

We have vaccinated, at our several stations, 13,144 persons, and have sent out 165,395 charges of vaccine lymph since our last report to parliament in 1839.

HENRY HALFORD,

President of the Royal College of Physicians,
President of the Board.

ROBERT KEATE,

President of the Royal College of Surgeons.

THOMAS MAYO,

Senior Censor of the Royal College of Physicians.

CLEMENT HUE, M.D., Registrar.

THE SEED-TIME.

CONSIDER the fields! they are waiting for the seed; and it is time to plant flax, and oats, and peas, and clover, and tares. If the beans and barley are not already sown, not a day should be lost, for the seed-time is passing.

Reader! is there no voice within which whispers, "My seedtime, too, is passing." *Long ago* should the fallow ground of thy heart have been broken up, and planted with the good seed of the word. Think not this a work which may be done at any time, and that it does not

signify how late you begin. If this present season is lost you may never have another. Would it not be madness to put off sowing till just before harvest, and expect the crop to spring up in a night? Even so is it madness to drive off till the last moment the concerns of eternity. Only picture to yourself the despairing agony of poor wretches at the last great day, running to and fro, and crying, "A little seed! a little of the good seed of the word! for our hearts are barren." When the voice of the Son of God is heard from one end of the earth to the other commanding, "Gather my wheat into my barn." Alas! it will be too late to sow then. Sow in season.

E. M. T.

FARMERS OF LITTLEWORTH.

TO THE EDITOR OF THE "COTTAGER'S MONTHLY VISITOR."

SIR,—To the farmers mentioned in your last number who so generously assisted in the work of repairing Rampside Chapel in Furness, may also be added the farmers of Littleworth and the tithing annexed; who, when a new Church was being built in the hamlet of Littleworth in the parish of Faringdon, Berks, most liberally provided, that all the stones, to the amount of more than 500 loads, should be carted and brought to the site of the intended Church free of expense.

It is due no less to the farmers themselves than to others who may be stimulated by their example, that these liberal exertions should be recorded; and I have no doubt that the mention of this may bring many similar instances to light, showing that the blessings of the Church are appreciated more substantially than by mere verbal acknowledgments.

I may add that the same liberality was evinced up to the last act,—that of raising a wall round the churchyard. I am unwilling to particularize where all were animated by the same spirit; but one farmer assured me, that rather than the masons should stand still for want of stones, he would stop the labours of his farm; and he showed the sincerity of his words by the hearty zeal with which he placed his horses and carts at my disposal when the supply of stones was really getting low. J. M.

GARDEN ALLOTMENTS.

“THE greater part of the remarks I shall offer on those parishes with which I am closely connected, will apply to from twenty to thirty other contiguous parishes, in which the field-garden system is also in operation. The parishes, then, to which I can best advert, are three,—namely, High Littleton, with 80 tenants, occupying as field gardens 14 out of 1250 acres which it contains; Midsomer Norton, 135 garden occupiers, renting 28 out of 3800 acres; and North Bruham (wholly an agricultural parish,) near Bruton, having 35 tenants, with 9 out of 1838 acres. I repeat these figures to quiet the alarm of some, who imagine that an appalling quantity of land is requisite to carry out the system.

“An obvious and most proper question may here be put to me—‘Does the plan now proceed as successfully as you have heretofore represented?’ To this I reply, ‘It does most fully; time strengthens and confirms all, and more than I have ever uttered.’ When a man plants a valuable tree, he uses care, he prepares the soil, he spreads the roots, and supports it with props; he then watches it from season to season, until it is sufficiently matured to withstand, in its own strength, the blights and blasts around it; and he welcomes, with calm exultation, its healthy blossoms and its ripened fruits. The field-garden plan has here passed through all the vicissitudes of this little tree. It was, nine years ago, planted with caution; its supports were adequately arranged; its roots have spread firmly in the soil; its branches have put forth with vigour; it has borne, unscathed, each adverse element; its blossoms have perfected; and it yields its produce abundantly. We, who have never known the want of a good garden, cannot fully conceive the estimate that the poor man puts on this happy mode of placing him in the independent occupation of one. It is then he feels, perhaps for the first time, he shares indeed ‘the precious fruit brought forth by the sun;’ and his heart and his understanding are practically made to know that it hath pleased God ‘to give and preserve to his use the kindly

fruits of the earth, so that in due time he may enjoy them.'

"The culture, then, of the gardens around here, and the manure furnished, continue to be good and ample. The tenants are cheerful in their demeanour, comfortable in their homes, contented in their stations. They pay their small, but equitable and sufficient rents (from $2\frac{3}{4}d.$ to $3\frac{1}{4}d.$ per pole), with readiness and regularity. I have lately held my annual rent-meeting at High Littleton; and to sit down with eighty labourers is no common circumstance. I hold out no inducement to punctuality; I do not offer them anything to eat or to drink. At each anniversary that I thus assemble with them, I am taught more and more to understand and to value the general honest and intelligent bearing of their minds, and their willing and full appreciation of confidence reposed in them. To me, as I believe, also to themselves, such an evening is one of the happiest and most satisfactory of the year. The system, if disinterestedly and permanently carried on, must and does gradually, but closely, bind minds together. The field gardens themselves are a heart-speaking proof of mutual goodwill. The mere worldly man will only value the plan because 'in all labour there is profit,' whilst he who looks to a higher source will see in it an evidence that 'we have fellowship one with another.'"—*From a Letter by Capt. Scobell, in the Labourers' Friend Magazine.*

RULES TO BE OBSERVED BY THE LABOURERS WHO RENT
LAND OF THE REV. J. E. A. LEIGH.

EACH parcel of land consists of rather more than a quarter of an acre, and is let for ten shillings a year. The rent is to be regularly paid on the last day of every year. Tithes and rates are paid by the landlord. Tenants must observe the following rules:—

1. The land must be dug with a spade.
2. The land is not to be underlet to any other person.
3. The same kind of crop may not be grown upon the same ground for two following years.

4. Each tenant must keep the path adjoining to his own land in good order.

5. If any tenant generally neglects his Church; if he is found at work on a Sunday, or in any way profanes the Sabbath; if he be a drunkard; if he be convicted of any offence against the laws, or be proved guilty of any immoral practice, he shall be deprived of his land at the end of the year.

These rules will be strictly enforced.

J. EDWARD AUSTEN LEIGH.

THE APPRENTICE SYSTEM.

I FEAR that the good old usage of binding out boys as apprentices, in order to learn useful trades, is rather on the decline. I cannot help thinking it desirable, for the general interests of society, that greater attention and encouragement should be given to this salutary practice. I know a school, in which out of eighty cases of boys, who have been sent out apprentices, seventy have turned out well. But I ought to add, that in every case great care has been used in the selection of the masters to whom the boys have been apprenticed. When a youth is first instructed in the principles of a Christian education, and afterwards placed under the charge of a conscientious master, gratifying results may be expected. How many have risen to eminence, from the humble condition of an apprentice. It is a great advantage to be trained and inured in early life, to habits of labour, fidelity, and self-denial, under the watchful eye of a kind master. Besides, it is a great resource, amidst all the vicissitudes of life, to be provided with the knowledge of a profitable trade or occupation. I often pity those poor boys who, without any reference to their future life, are employed in carrying about newspapers, and too frequently, I am grieved to say, they are thus occupied in this worse than unprofitable manner on the Lord's day.
—*From the Labourers' Friend Magazine.*

ANTIDOTES FOR POISONS.

WHOEVER has been in a house where some unhappy person has swallowed poison can never forget the horror, hurry, and alarm that pervades the dwelling, and how the inmates in their distraction are running hither and thither, knowing not what to do, when each passing second diminishes the patient's chance of a rescue from his rashness. In such a case it is most useful to know, how properly to apply remedies which almost every house contains.

When poison has been swallowed, ascertain from the patient what the nature of the poison is.

IF MINERAL; VIZ., EITHER CORROSIVE SUBLIMATE, OR
ARSENIC,

Give a tea-spoonful of sulphur, or half a tea-spoonful of pearlash, or a wine glass of soap suds; afterwards give a table-spoonful of antimonial wine, and plenty of warm water.

IF VEGETABLE, OR OIL OF VITRIOL, OR AQUAFORTIS,
OR OXALIC ACID,

Give pearlash, or chalk, or magnesia, or soap-suds, in plenty of warm water, with a dessert-spoonful of antimonial wine, or a scruple of simple powder of ipecacuhana.

LAUDANUM,

Give a tea-spoonful of domestic mustard, and keep the patient walking.

CARBONIC ACID, OR FUMES OF CHARCOAL,

Open air, keep the body cool; medical aid is required.

These are directions such as have been long desired, in order to meet the frightful emergencies in question.

DR. BREWER.

AN EXAMPLE TO OVERLOOKERS.

WILLIAM BARLOW, of Sheffield, said, "I was reformed through the kind advice of the overlooker of our works. Instead of my house being a hell, it is now a house of prayer; and I would not part with my domestic happiness for all the drink in the world."

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

CLOVEE.—This beverage, not generally known, may be a substitute for tea. Bread crust, or biscuit, roasted, or toasted very brown, but not burnt; one, two, or three small cloves cut in two, or bruised, put into a tea-pot, or jug, with the quantity required, and boiling water put upon it. A warming, healthy beverage is thus produced, and drank with milk and sugar, like tea.—*Morning Post*.

In cases of infectious illness, avoid standing between the sick person and the fire. The air from the colder, rushes to the warmer part of the room, and thus the infection may be conveyed with it.

HINT TO FARMERS.—As it becomes necessary to save every grain of wheat, after two such unproductive harvests, it may be worth the notice of farmers, to learn that ricks may be preserved from the depredations of birds, by sticking into them spars smeared with coal tar; and hay binds smeared with it, over the sides and tops of the stacks. The experiment has been tried this year, with perfect success.—*Northampton Herald*.

SUDDEN DEATH.—**HINT TO THE APOPLECTIC.**—An inquest was held on Wednesday week at the George, Brooke-street, Holborn, on the body of Edward Dickens, aged 77, a pauper of St. James, Clerkenwell, who died of apoplexy; he was seen to fall down in the street, as if seized with fit. He was taken to the Royal Free Hospital in Greville-street, where he was treated as his case required. He was then still living, and snored loudly, but he survived but a short time. Mr. Wakley said, the immediate cause of death was doubtless apoplexy, as indicated by the snoring; and from this the living might take a useful warning, for all persons who snored loudly when they slept, were liable to apoplexy, and should be careful as to diet, and avoid full meals. He had known many people liable to such attacks, prolong their lives for years, by keeping their heads high at night, and bathing them with cold water previously to retiring to bed; this prevented the small vessels being overgorged. If one of these vessels gave way, there was a pressure of blood on the brain, and the man fell as if shot.

WATER CRESS.—The grateful and salutary qualities of this vegetable are too well known to need description; but at certain periods of the year, when perhaps the cress is in its best state for the table, it is common for the under part of the leaves to have a white gelatinous substance adhering to them, which cannot be removed by washing; and small snails are also fixed on them. It may be useful to many to learn, that if the cresses are put into a strong brine, made with common salt and water, and suffered to remain there ten minutes, or less, every thing of the animal or insect kind will be detached from the leaves, and the cresses can afterwards be washed in pure water, and sent to table. Small sallads, cabbages, cauliflower, brocoli, celery, lettuces, and vegetables of all descriptions, by the same simple method, may be freed from slugs, worms, or insects. If a jar of brine is kept for the purpose, and strained after being used, it will last many weeks, and the expense of course, be trifling.—*Northampton Herald*.

NOTICES TO CORRESPONDENTS.

We have received the communications of A. F. N.; J. C. A.; M.; Y.; H.; T. D. M.; E. M. T.

THE COTTAGER'S MONTHLY VISITOR.

MAY, 1840.

CONTENTS:

	PAGE		PAGE
" Seek and ye shall find "	145	The Gathered Fragments	165
On the Collect for Christmas Day	146	Reading	170
The Coalheaver	149	Employment of the Poor.	ib.
The Water of Life	151	Chimney-Sweeping.	171
Further Proceedings at Kishnaghur	153	Extracts from my Family Bible	172
" Examination of the People, and Administration of Confirmation and Baptism "	155	Labours of the Clergy.	173
Agricultural Labourers.	160	The Cape of Good Hope.	175
On Spirit-Drinking in the Army	161	Flemish Husbandry	ib.
Effects of Opium.	164	Experiment on the Rapid Increase of Potatoes	176
Caution to Parents, Three Children burnt to Death	165	Bread and Coal Club	178
		Extracts from the Public Newspapers, &c.	180
		Notices to Correspondents, &c. .	ib.

"SEEK AND YE SHALL FIND."

WE can do nothing good and acceptable to God without his grace to help us. The 10th Article of our Church gives us the true Gospel doctrine on this point, " We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing¹ us that we may have a good will, and working with us when we have that good will." But we are assured that those who seek this grace shall find it. Let us then, my readers, by diligence, and watchfulness, and prayer, and by all the means which God has put in our power, seek for his guiding and

¹ To *prevent* here means to *go before*, so that the grace of God must *go before* us and lead us into the right way, and then go *with us* in our work.

strengthening grace. Our search will not be in vain ; for those " who come unto Him, He will in no wise cast out : " and, with the Spirit of God to help us, we cannot fail of being completely triumphant in our Christian warfare. But let us so act, as to invite the Spirit's help, and let us beware lest, by our own sinfulness or negligence, we quench his gracious influences. When the grace of God seems to call our thoughts from their former evil purposes, and to lead them to holiness and to heaven, let us not refuse to hearken to the Spirit of truth ; let us not endeavour to drive away for the present, the voice from heaven, with the hopes of recalling it at a more convenient season ; for how can we tell that the call will ever be repeated ? As long as we resist the grace of God, our sins are every day increasing, and our recovery every day becomes more hazardous : we are approaching nearer to our end ; our burden becomes greater, our strength less ; our business increases, the time to do it in decreases. The Almighty himself calls us from sin to holiness, from death to life. The word from his mouth says, " Turn ye, turn ye from the evil of your ways ; " " Repent and be converted ; " " Now is the accepted time, behold now is the day of salvation. " He who refuses to hear this voice now, may never be allowed to hear it again in the consoling words of invitation ; its next awful words may be, " this night shall thy soul be required of thee. " V.

ON THE COLLECT FOR CHRISTMAS DAY.

" A MERRY Christmas to you, friend," said Charles, as he opened the door of the blind woman's cottage in our way home from church on the morning of Christmas Day.

" A *happy* Christmas, Charles," said the old woman gently, " I am past the days of merriment, but I can enjoy the comforts of the Gospel. This day is one of gladness to me, for it reminds me of the glad tidings which He who was born this day into our sinful world, came to bring to the weary and heavy-laden sinner.—But won't you sit down, neighbours, and tell me what you have heard at church ? " " That we will," said Charles, " I have marked

down in my Bible all the texts our minister repeated in his sermon to explain the expressions which we use in the particular prayers appointed for this day. The text of the discourse was from Gal. iv. 4, 5. 'When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' Mr. H. observed that it was by Christ's taking our nature upon Him, that we gained a title to be called the sons of God. By nature we are children of wrath and of disobedience, a seed of evil-doers; but by grace we are made the children of God, members of Christ, and heirs together with Him of the kingdom of heaven. He further told us that our Church in the collect appointed for this day, and the Sunday after, designs to teach us that the birth and death of Christ can avail us nothing, unless we are indeed made new creatures, *regenerate* as the collect expresses it, born again of water and of the Holy Spirit; and unless we walk in newness of life, hating all sin, and relying solely for acceptance on the mercy of God through Christ Jesus." Here I interrupted Charles to inquire why in the office of baptism, the minister declares, after having baptized the infant, that he *is* regenerate and grafted into the body of Christ's Church, when the child not having been capable of doing good or evil, can have given no proof of being really born again from the death of sin to the life of righteousness.

"It was long," said Charles, "before I quite rightly understood that part of the service you speak of, but I now clearly see that by baptism the child is *placed* in a state of salvation, which he could not be by *nature*. He is taken into covenant with God, he is made a partaker of the promises of the Gospel. But there is a further work of the Spirit to be wrought in him, which the collect for this day will explain. You remember we pray that seeing we *are* regenerate, and made God's children by adoption and grace, we may *daily* be renewed by his Holy Spirit. This gift of the Spirit it is the duty of the parents to beg for the child till he can pray for it himself, and by this Spirit, the work which was begun in baptism, is continually carried on till it is perfected in glory. I remember

a friend who formerly gave me much instruction in the things of God, told me that I should find it the best method to understand spiritual things, by considering them as they are described in Scripture, in comparison with *natural* things. Whenever the Scriptures speak of any doctrine which seems hard to be understood, they describe it by some object or figure which we are in the constant habit of seeing, and by which it is made clear to us. Thus, to apply this remark to the subject of our present discourse; we know that when a child is born, he requires daily food and constant care, and that if neglected, he would die; and this helps us to understand that the life of the soul must, in like manner, be supported daily and hourly by its proper food, which are the grace of the Holy Spirit, and the comfort and assistance which Christ gives to all His faithful servants, to keep them from falling into the snares of their spiritual enemies."

"It is a dangerous thing" (here our blind friend interrupted Charles) "for people to think because they have once felt some good thoughts, and *for a time* perhaps, walked in Christ's ways, that therefore they are safe. I remember a young man in the village I lived in when I was a girl, who had become acquainted with a set of misguided men who taught him that he was sure of salvation because he had once been much affected by a sermon he heard at a meeting, wherein the new birth was spoken of, and he had felt for a time strong convictions of sin, spent some hours in prayer, and seemed a real believer. And so doubtless he was *for a time*, but he neglected the means of grace. He grew careless; he thought himself righteous, and despised others who had not had such a 'wonderful conversion,' as he called his change. He wandered about the country, preaching to others, but never taking heed to the state of his own soul; temptation overtook him, he was drawn away into his former sins, and he died in great agony, bitterly exclaiming that he was one who had drawn back unto perdition, and earnestly exhorting all his companions to be watchful and to pray without ceasing, for that grace which alone can keep us from falling."

"Your sad tale, friend," said Charles, rising to take leave of the aged Christian, "will, I trust, prove a warn-

ing to us both never to presume on having been 'called to a state of salvation,' but earnestly and diligently to pray for that help by which alone we can *continue* in the same unto our life's end."

L. S. R.

THE COALHEAVER.

FOR the encouragement of persons who have grown up without being able to read, and who now feel painfully the want of so great means of instruction and improvement, I send a little incident which lately came to my notice.

In visiting my parishioners I have found many who were always able to read, having been taught at the schools when they were children, but *very few*, if any, who had ever taught themselves, after they lost the opportunity of early instruction. It was therefore most gratifying to me, on inquiring into the circumstances of one poor family, to find that the head of it had learned to read tolerably well, long after he had grown up and married, and when at the time he was constantly engaged in a very laborious occupation. I found him sitting at home with his wife, as he had scarcely recovered from an illness, happy and contented in the midst of great poverty, and with sickness in his family; and in my conversation with him, one of the first things I discovered, was, that he had made the Lord his trust and consolation, and that one chief source of his cheerfulness and contentment was the Word of God, which, by diligent application, he had become able to read. The business of a coalheaver had occupied almost all his days, and in the evening no doubt he must have felt himself tired and exhausted, and with most other labourers, have been tempted to spend his remaining hours in idleness at the public house, or to throw himself at once upon his bed for repose after his fatigues. Those hours, however, he devoted to the difficult and troublesome work of going through the children's course at school, the alphabet and spelling, in order that he might hereafter have the delight and satisfaction of opening the Bible for himself, and drinking as from a perpetual fountain, of those living streams of the water of life, which are thus opened to the daily enjoyment of all

who can read. Whether indeed we can read or not, the word of Christ may dwell in us richly in all wisdom and in all knowledge, by means of *hearing* it, and carefully treasuring up in our memory what we hear; but although it is not *necessary* that we should read for ourselves, yet every one must confess that there can be no earthly consolation or blessing so great to a Christian as to be able at any time he pleases to search through those blessed Scriptures which God has "caused to be written for our learning," and thus to make them, with David, "his meditation all the day." Our poor coalheaver was induced to attempt the work which so few at his years undertake, by the advice of his wife, who became also his instructress. As she very artlessly told me, it was her first desire, after her marriage, to teach her husband what his parents had unfortunately omitted to do, and with great diligence she accomplished her desire. He is now able to make out any book which may be given him, and seems to have no greater delight than in studying those which are pious and instructive. During his illness much of their time has been spent in reading the Bible to one another, his wife has the happiness of seeing her labours crowned with success, and he has also the pleasure of thinking that if ever she should be unable, through any affliction or in illness, to continue their present practice, he could then reward her pains in teaching him by using for her benefit and instruction that most valuable talent which she has been the means of procuring him.

Their contentment and happiness in poverty and suffering, has, I am persuaded, been owing in great measure to the constant resource they have enjoyed in this delightful occupation, which not only has soothed the hours of pain, but, while it occupied and employed their minds, made them also at the same time to increase in that wisdom which is unto salvation. Often it has kept him from even the *temptation* of wishing to join his thoughtless companions, because it has made his home more dear to him; and his fireside more cheerful. There he has found both employment for his thoughts, and instruction for his soul; and those domestic habits have been formed, which make so great a part of true happiness. The pleasure

and thankfulness with which he now receives the present of a religious book are delightful to witness, and when we consider that this man was once entirely destitute of that pleasure, we feel thankful that it is not out of the power of *any* even of our poorest brethren to become capable of enjoying it.

My object in writing this little account is to prove that there are few persons, however uneducated and advanced in years, who cannot, by perseverance, learn enough to enable them to read God's Word. And to obtain the key of that sacred treasury, whose every sentence is a pearl of great price, what labour should a Christian spare? The example of our poor cottager is sufficient to show that no one need consider it impossible. He was ignorant, and occupied with hard labour all day. No one is more unlikely than a coalheaver, and yet by the assistance of his wife alone he is sufficiently instructed to enjoy what is by far the most valuable privilege of the best educated people. To be able to read *but a sentence* of the Bible seems to me an inestimable blessing, and although it may be only imperfectly and with difficulty that it is done, yet the ray of heavenly light that may thus beam in upon the mind, is an abundant and complete reward, and will, by the grace of the Holy Spirit, be as bright and powerful as that which shines upon those who can read the whole. Often do we find the aged and sick deploring their inability to read, and never without thinking that they could, with much less trouble and assistance than they suppose, obtain some little knowledge of it, sufficient for their great comfort and advantage. May the example of the coalheaver induce some to try the experiment. E.

THE WATER OF LIFE.

How blessed a promise is that contained in the book of Revelations, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi. 7.) How unlimited a promise, and what unspeakable blessedness does it contain! Being thus made "heirs of God, joint heirs with Christ," what shall be withheld from us? Only those who are the children of God are safe for

eternity; the children of Satan, of the wicked one, those who do his works, and thus prove that he is their father, and that they are under his dominion "shall have their part in the lake which burneth with fire and brimstone" (verse 8). But the promise is made to those who "overcome." There are many blessed promises in the book of Revelations, made to those who overcome¹; that is, who get the victory over their spiritual enemies, Satan, the world, and the flesh; all those things which hinder us in our heavenward course, all those "fleshly lusts" which war against the soul. But who has strength for this, who are those that shall "overcome" and obtain this blessedness? St. John answers this question in his 1st Epistle, chap. v. verses 4 and 5, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Thus we see that it is those who are "the children of God by faith in Christ Jesus," who are renewed and born of the Spirit of God, who shall overcome. As St. John says in another place, "Ye are of God, little children, and have overcome them: because, greater is He that is in you, than he that is in the world²." We see then how indispensably necessary it is that we should be born again, and have the Holy Spirit of God constantly dwelling in us. And God never inculcates a duty, without giving the power to perform it, to those who are sincerely desirous of obeying. Thus in the verse preceding that we have quoted from the Revelations, He, who is "the Alpha and Omega, the beginning and the end" saith "I will give unto him that is athirst of the fountain of the water of life freely." And again, in the 22nd chapter 17th verse, the Lord Jesus saith, "Let him that is athirst come: and whosoever will, let him take the water of life freely." This "water of life" is explained to signify the Holy Spirit of God in the 7th chapter of St. John's Gospel, where after our Lord had been telling of the rich abundance of living water which should be bestowed on those who believed in Him, and under a sense of thirst and

¹ Rev. ii. 7. 11. 17. 26. iii. 5. 12. 21.

² St. John iv. 4.

need of it, should come unto Him for it, it is added, "This spake He of the Spirit, which they that believe on Him should receive." We thus see that the Holy Spirit, by which we shall be born again and enabled to overcome the world—by which we shall be enabled to believe in Jesus, and thus enabled to overcome—is freely offered to all who will receive it. We only need to thirst for it, to desire it anxiously, and this thirst itself, this desire will be given by Him who worketh in us, both to will and to do of his good pleasure, if we seek it. If then we lose these great spiritual blessings, we have only to accuse ourselves. God might indeed expostulate with us, as He did of old with His people Israel, "What could have been done more to my vineyard that I have not done in it?" He offereth us spiritual blessings, safety and peace, here and hereafter, and shows us the way of obtaining them; if therefore we perish, it must be through our own unbelief and hardness of heart. There is an awful declaration in the verse following those we have been speaking of, (Rev. xxi. 8.) when amongst the wretched sinners who "shall have their part in the lake which burneth with fire and brimstone," are numbered "the fearful and unbelieving," those who for want of courage and faith do not overcome. Let us then be wise in time, let us pray to be enabled to hunger and thirst after righteousness, that we may be filled with what can alone satisfy immortal souls, and let us come in faith to Him who hath promised "I will give unto him that is athirst, of the fountain of the water of life *freely*." J. U.

FURTHER PROCEEDINGS AT KISHNAGHUR.

IN the Church Missionary Record for the present month is a further account of the religious awakening at Kishnaghur, with which our readers are already acquainted. The account is too long for entire insertion, we therefore confine ourselves to the following narrative of the "Proceedings of the Bishop of Calcutta at Kishnaghur:"—

"1. On our arrival at Kishnaghur, the first tidings which greeted us was the extraordinary fact of two or three Gooroos having come over to the faith of Christ.

"The next information we received was, that the

statements published in consequence of the Archdeacon's visit in February, had by no means been overcharged—that the flocks were generally conducting themselves well—that as few relapses had taken place as could be expected, and as few instances of gross misconduct—that an evident improvement in the morals, family order, conduct in civil society, submission under injuries, diligence, and honesty, was observable, with some exceptions—that the money borrowed for seed-corn, after the total desolation of the inundated river, 5000 rupees, was now being repaid—that the increase of inquirers had been steady, and, as nearly as possible, at the same ratio *before* the inundation, *during* it, and *after* its effects had passed. We learned, further, that seventeen villages had joined the flocks of catechumens since the Archdeacon's visit; and that messengers were continually arriving, from forty to sixty miles' distance, to beg for instruction; that the number of baptized persons was nearly 700; probably, with their infant families, 1000, or more—that more candidates were in a state of preparation for that sacrament in every quarter—that nearly 200 were considered ready for confirmation—that ten chapels had been built of mud and bamboo, with open verandahs, costing about 100 rupees each, and capable of standing ten or twenty years, with care—that the Rev. C. H. Blumhardt had arrived, and was applying himself to learning the language—that the Rev. Messrs. Krauss and Lipp were expected: they arrived on Monday, the 21st, and were directed by the Committee to plant themselves in Solo, and in some other central spot, with the Rev. A. Alexander and catechist Rozario, for the same purpose—that their grand wants were: 1, catechists of really solid piety and character; 2, houses for the missionaries; 3, schools for Christian children; 4, chapels in the larger neighbourhoods—that then, as the three newly-arrived missionary brethren acquired the Bengalee, all would proceed well—and, finally, that an Auxiliary Local Society had been formed, to aid the Calcutta Corresponding Committee, and were about to circulate an appeal to the different stations for help; 600 or 700 Company's rupees had already been sent there, from friends in the army of

the Indus; and 2500 Company's rupees had been collected at Calcutta for female schools. With this cheering information we set forth.

"It was on Saturday, the 19th of October, that we arrived at Kishnaghur; and on Monday, the first assemblage from the nearest villages took place there, in the school-room; 200 or 300 were present; and about forty were admitted to confirmation, after two hours as close examination as I could institute. Mr. Deerr, however, was ill with fever; his health is much shaken, and he could in no way leave his couch; and I had no competent interpreter, so that I was unable to learn all which I could have wished; it was a blessed sight, notwithstanding.

"EXAMINATION OF THE PEOPLE, AND ADMINISTRATION OF CONFIRMATION AND BAPTISM.

"On Tuesday, the 22d, we proceeded to Solo, twenty-two miles. As I entered the first mission Bungalow erected in this new mission, where a desolate wilderness stretched two years before, I paused to give thanks to God, and adore his providence and grace. We bowed our knees as soon as we met—the Rev. A. Alexander, whom I had ordained deacon the preceding Friday, Mr. Pratt, Mr. Rozario, and myself—to 'the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would strengthen, us 'by his Spirit in the inner man.' After breakfast, a large concourse filled every part of the chief room—thirty-six feet by eighteen feet; there must have been more than one hundred and fifty. Morning prayers in Bengalee were read; and I preached from Acts xiv. 22: 'Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.' Such an audience I had never addressed before in Bengal. My heart leapt within me for joy. The examination which followed was entirely satisfactory. I especially addressed the candidates for confirmation, and told them, that as they had stood firm for eight or nine months—and had testified this, so far as I could learn, by their

spirit and conduct—I was now about to inquire of them whether they would confirm and ratify the vows of their baptism publicly before the Church; and that if they were ready to do it, I would, after the example of the apostles, lay my hands upon them, and implore the grace of the Holy Ghost—that they would then, by renewed bonds, be dedicated to the Lord—and that assuredly He, who had promised his Holy Spirit to them that ask Him, would not withhold that blessing, when solemnly and humbly sought for on so great an occasion. I confirmed twenty-seven. The holy communion was then administered, for the first time at Solo, to the missionaries only; as we thought it safer not to admit even those confirmed to these blessed mysteries till they should be further instructed. There are about twenty villages in Mr. Alexander's district around Solo; and a friend in Calcutta is designing to erect, at his own expense, as we understand, a suitable chapel, with solid walls, to contain five or six hundred persons, at a cost of three thousand rupees.

“On our return to Kishnaghur on Thursday, we found that the delay of the steamer would allow us a few more days; and we instantly formed a plan for visiting Anunda Bas and Ranobunda, where many candidates for baptism, as well as confirmation were anxiously awaiting us. On Monday, the 28th, accordingly, we reached Ruttenpore, where I began this letter, and on Tuesday celebrated divine service at Anunda Bas—so termed from the beauty of its site—about two miles from the little river Bhoyrup, which flows gently, like the waters of Siloah, and blesses, instead of desolating, like the Jelingha, the lands which it inundates. Here a crowd of five hundred filled the missionary chapel! with verandah and tent cloths extended beyond, to defend them from the sun. There were one hundred and fifty or one hundred and sixty candidates for baptism, approved by Mr. Deerr—who had now risen from his sickness, and was, for the first time, with us; and upwards of one hundred candidates for confirmation, of those baptized in February by Archdeacon Dealtry; the rest, to the number of two hundred and fifty or more, were catechumens and heathen. The ser-

vice lasted about three hours, in an atmosphere inexpressibly hot, and we were pressed on all sides with human faces. I began, therefore, with the examination for baptism. The candidates were arranged in rows. 'Are you sinners?' 'Yes, we are all sinners,' was resounded from one end of the chapel to the other.—'How are you to obtain forgiveness?' 'By the sacrifice of Christ,' re-echoed the crowd.—'Who is Christ?' 'The only Son of God.'—'What do you mean by his sacrifice?' 'We were sinners, and deserved God's wrath; and Christ bore that wrath in the stead of us,' shouted some.—'He suffered in our place,' cried other voices. I pause to call the Society's attention to this point: the Kurta-Bhojas uniformly seize on the doctrine of atonement; they say, 'this is what we have been seeking for.' It seems that their notion of obtaining a sight of God is met by the doctrine of a God incarnate suffering for man. Thus our missionaries, like St. Paul, know nothing among their converts but 'Jesus Christ and him crucified;' which, though still a stumbling-block to some, and folly to others, is 'Christ the power of God, and the wisdom of God,' to them that are called of all nations and kindreds and tongues and people. But I proceed.—'How is your heart to be changed, and made holy?' 'By the Holy Ghost.'—'Why do you desire baptism?' 'To obtain the pardon of our sins.'—'Will you renounce all conformity to idolatry; poojahs, feasts, processions, &c.?' 'We renounce them all.'—'Will you give up caste?' 'Yes, we have already.'—'Will you forgive injuries for Christ's sake?' 'Yes.' In short, I went over the chief points in the Creed, the Lord's Prayer, and the Ten Commandments, and the other topics in the Catechism. I then asked Mr. Deerr how long they had been under instruction. He replied, a year or more. I inquired if they had been living consistently. He answered, 'Yes.' Upon this I begged Mr. Deerr to proceed with the baptismal service, in Bengalee. When he came to the questions, I paused, and said, 'The Church requires two witnesses for each candidate for adult baptism—will then, the baptized Christians present be witnesses for them?' They shouted that they would. 'Will you advise, assist, warn, and strengthen them?' They

answered, 'Yes.' The sight now was most touching. The flock already baptized, with keen look, were waiting to know whether the new candidates would be admitted. I said, 'then I accept you as sponsors.' The Rev. Mr. Pratt and Mr. Alexander, with the catechists presenting the moveable font, then proceeded along the lines of catechumens, and administered holy baptism. I then stood in the midst, and received them in a body into Christ's Church, pronouncing, as well as I could in Bengalee, the prescribed formula. The Rev. brethren then again went round, and signed them with the sign of the cross, repeating to each the appointed words of signature. It is impossible to conceive the solemnity and joy on every countenance.

"The baptisms being ended, I explained the nature of confirmation or ratifying; and having the candidates before me—above 100—I asked them if, after eight or nine months, they were ready to stand to their baptismal engagements; or if, on the contrary, they repented of their vows. They shouted, with thrilling energy, 'No, we do not repent; we stand to our baptismal dedication.' I inquired whether they were prepared to go on under the banner of Christ, to their lives' end, whatever they might be called to do, or to suffer. They replied, 'Yes.' I asked in what way they hoped to do so. 'In the strength of Christ,' was the shout of answer, almost in the words of the apostle; for all our doctrine in these missions is simple, apostolic, old-fashioned truth; without superstition on the one hand; and without fanaticism or neglect of means on the other. When the confirmation was over, I addressed a brief exhortation:—'Your village never deserved the name of Anunda Bas till "these days of the Son of Man:" it is now the abode of joy. Three kinds of joy are in it—joy in the tidings of a Saviour, as the angels sang—joy in your hearts, by this Saviour being born and formed within you, as the apostle speaks—and joy in heaven over many sinners who have repented. You, who are confirmed, have now given in your names again as the soldiers of Christ; and the Holy Ghost has been, and will be communicated to you, in answer to prayer. You who have come to holy baptism, repenting

and believing, have been "made children of God, members of Christ, and inheritors of the kingdom of heaven." You, who are inquirers and catechumens, have this day seen in what holy bonds you are to be knit to Christ. You who are spectators only are now invited to examine the evidences of the Christian faith, and no longer to worship an unknown god. Let joy fill every heart—the joy of inquiry, the joy of expectation, the joy of baptism, the joy of confirmation in Christ, the joy of a Saviour born into the world, the joy of the heart receiving this Saviour, the joy of angels exulting over penitent sinners. There is only one class of persons which causes no joy—the hypocritical—the falsehearted—the backsliding—the obstinate—the impenitent. What joy can there be on the account of these treacherous and rebellious spirits? None: except to the Devil, the great adversary and his angels!

"The following day, Wednesday, the 30th, the same blessed duties were repeated at Ranobunda: with this difference, that the candidates for baptism were more numerous, about 260; and those for confirmation fewer, fifteen. But the crowd, the attendant inquirers, the heathen, the eager answers of the examined candidates, &c., were the same. I can truly say that I never was so penetrated with the beauty of our liturgical offices for baptism and confirmation, as during these visits. The prayers and thanksgivings of the first, the imposition of hands, and invoking of the Holy Ghost of the second, were appropriate indeed! The one was the sign and seal and first day, in the eye of the Church, of the heavenly birth; the other was the descent of the strengthening grace of Christ upon the new-born Christian converts—all was simple, sublime, scriptural.

"We returned on Thursday to Kishnaghur, and welcomed Messrs. Krauss and Lipp from Calcutta; and, in the evening, laid the first foundation of the boys' sleeping apartments; to be succeeded, as we hope, by houses for the missionaries, and girls' schools, and appropriate buildings for commencing Christian education vigorously as the Mission proceeds. On Friday I spent several hours with the four brethren, consoling, advising, ad-

monishing, exhorting, to the best of my power. The number of baptisms was above 400; and of candidates for confirmation, 182, or a few more. The baptisms, added to the six hundred, or seven hundred previous, raises the whole number to between one thousand, and one thousand one hundred, and, with the families, many more; while the confirmation of nearly two hundred, out of six hundred and fifty, or seven hundred, is a very high proportion, considering how many children were among those baptized. It is a pleasing fact, that a little subscription was begun here on Sunday, in this small station of fifty or sixty persons; and the subscription paper shows already between five hundred and six hundred rupees."

AGRICULTURAL LABOURERS.

WITH the view of relieving the pressure of the New Poor Law on partially able-bodied labourers, some benevolent individuals in the parish of Titchfield, Hants, conceiving that great benefit might be derived from the cultivation of unproductive lands, as a means of employment, resolved on giving the experiment a trial, which appears to have been attended with the following result:—"It was agreed that some waste land should be rented, and brought into cultivation, under the direction of a committee: the rate of wages to be fixed by them. A subscription was entered into to furnish the funds; and though objections were made at first to the plan by some individuals, they were soon done away, for at the end of the first year 114*l.* 13*s.* was raised. The land, with a part of this capital, was brought into cultivation, manured, and cropped; and the following extract from the first year's report will show with what success:—"There has been expended on the rent and culture of 8*a.* 0*r.* 31*p.* 107*l.* 19*s.* 6*d.*, and 109*l.* 19*s.* 6*d.* has been received for the crop; thus, notwithstanding all the disadvantage of an indifferent, and hitherto uncultivated soil, an actual profit was realised on the first year's outlay. Nor was the issue of their efforts during the second year less encouraging to the committee, for they reported to the meeting in November, 1838, that 157*l.* 13*s.* 9*d.* had been expended on the land, and 167*l.* 1*s.* 1½*d.* had been

returned to them by its produce: four acres of waste land have been cultivated this year, not only without loss, but with a considerable profit—9*l.* 7*s.* 4½*d.* The third year has by no means disappointed their hopes, and although the weather has not been very favourable for the potatoe crop, yet by a still greater profit than in either of the former years, they are led to infer both the utility and soundness of their plan.' The subjoined is an extract from the committee's report in December, 1839:—'This year the actual profits amount to 12*l.* 1*s.* 9½*d.*, while the gross produce of the land now cultivated, is 205*l.* 19*s.* 5½. The objects contemplated by the society are fully effected. Every man of good character upon application has been employed. Twenty-six men, and two women, with their families, have been employed on fifteen acres of land this year, and a produce of 206*l.* has been realised on a tract of land, which four years ago yielded no return to the proprietor.' If the original subscriptions were divided, there would be a considerable bonus to each member, and it is therefore clearly shown what may, with good management, be effected towards employing deserving labourers, and enabling them to support themselves without parochial aid, or loss to any individual."—*Salisbury Herald*.

ON SPIRIT-DRINKING IN THE ARMY.

THE Duke of Wellington has recorded, as the result of his large experience, that almost all the offences which lead to the infliction of the lash in the military service, originate in drunkenness; and something has been done, both in the army and navy, towards lessening the consumption of ardent spirits. But, hitherto, the experiment has been very inadequate, and there seems to exist a lingering notion, that a daily quantity of spirits is necessary for soldiers and sailors upon service; necessary in hot climates, because it is hot, and in cold climates, because it is cold. This notion is declared to be unfounded by innumerable witnesses, especially medical officers, from a large number of facts in every region of the globe; but as the prejudice still clings to the minds of many

estimable persons, we are glad to be able to present for their consideration, the following attestations from the victorious army of the Indus.

Camp, Cabool, Sept. 19, 1839.

"WE, the undersigned, hereby declare to the British Army, and to the world, that through Divine Providence, and with the aid of steady habits of abstinence from ardent spirits, we have been enabled to arrive at Cabool, the capital of Afghanistan, with the army of the Indus. And it is our opinion, that ardent spirits are not necessary as a beverage for soldiers on actual service, but are, on the contrary, liquids exciting to crime, and leading to disease and death."

"We likewise beg to bear our testimony to the following facts. The marches of the army have been often long, from fourteen to eighteen miles per day; and on one occasion, in Cutch Gundava, the Bengal regiments completed a march of twenty-six miles across a desert, and those from Bombay made one of about forty-six miles. It is estimated that the troops have traversed upwards of one thousand three hundred miles. Water has been sometimes scarce, and very generally bad and brackish on the road, and for some time, the troops were put upon short rations, and had neither tea nor coffee to drink. There has been much sickness in the force, but the medical men have attributed this to fatigue, exposure to the sun; and to the want of a good vegetable diet. It is but fair, to add, that some of them have been of opinion, that weakened men sank faster, in consequence of being suddenly deprived of the stimulus of spirits, on the route between Candahar and Cabool. At this present writing, now that vegetables are plentiful, and the weather moderate, the health of the army is improving, without any spirituous liquor. The army, since its formation, from 1st November, 1838, has had to endure many privations, which are common to troops on field service. The European soldiers were put upon one dram per day, on the 6th of May, and since 8th of July, none has been issued to them. The rear brigades made forced marches for some days, in order to reach Ghuznee in time for the assault, and came up in excellent order,

without the aid of any spirit rations. On the morning of the 23rd of July, the force attacked the fort of Ghuznee, and in about three hours it fell. When this place was carried by storm, a crowd of unfortunate women were found in the citadel, with the harem of Hyder Khan, son of the Ameer of Cabool, to not one of whom a single insult was offered. This not only called forth the admiration of every officer in the army, but also astonished the enemy. The result might have been far different, if the troops had entered the fortress primed with spirits, or had found any ardent spirits within its walls.

"There has been a great diminution of crime in the regiments of the army; since, from the circumstance of the commissariat stores of Anach having failed, no spirit ration has been issued."

Compare the conduct of these gallant men after the siege, with that of their fellows in arms, under the influence of ardent spirits. The following illustrations are taken from Colonel Napier's history of the Peninsular war. "Now (after the storming of Badajos,) commenced that wild and desperate wickedness, which tarnished the lustre of the soldier's heroism. All, indeed, were not alike, for hundreds risked, and many lost their lives in striving to stop the violence; but the madness generally prevailed, and all the dreadful passions of human nature were displayed. Shameless rapacity, brutal intemperance, savage lust, cruelty and murder; shrieks and piteous lamentations, groans, shouts, imprecations, the hissing of fires bursting from the houses, the crashing of doors and windows, and the reports of muskets used in violence, resounded for two days and nights in the streets of Badajos!

"The officers had lost all command of their men in the town; those who had got drunk, and had satisfied themselves with plunder, congregated themselves in small parties, and fired down the streets. An officer of the Brunswickers, who was contending with a soldier for the possession of a canary bird, was shot dead by one of these insane drunkards."

The following extract is to the same purport. It re-

lates to the storming of Ciudad Rodrigo. "Throwing off the restraints of discipline, the troops committed frightful excesses. The town was fired in three or four places, the soldiers menaced their officers, and shot each other; many were killed in the market-place, intoxication soon increased the tumult, disorder every where prevailed; and at last, the fury rising to absolute madness, a fire was wilfully lighted in the middle of the great magazine, when the town, and all in it would have been blown to atoms, but for the energetic courage of some officers and a few soldiers, who still preserved their senses."

With such direful results of experience, most earnestly is it to be hoped, that strenuous efforts will be made to abolish the use of ardent spirits in the army and navy, except by the prescription of a medical officer.—*From the Christian Observer.*

EFFECTS OF OPIUM.

THOSE who begin its use at twenty, may expect to die at thirty years of age. The countenance becomes pallid, the eyes assume a wild brightness, the memory fails, the gait totters, mental and moral courage sinks, and frightful marasmus or atrophy reduces the victim to a ghastly spectacle, who has ceased to live before he has ceased to exist. There is no slavery so complete as that of the opium-taker; once habituated to its doses as a stimulant, every thing will be endured rather than the privation; and the unhappy being endures all the consciousness of his own degraded state, while he is ready to sell his wife and children, body and soul, for the continuance of his wretched and transient delight—transient, indeed—for at length the utmost effect produced is a temporary suspension of agony; and, finally, no dose of the drug will remove or relieve a state of suffering, which it is utterly impossible to describe. The pleasurable sensations and imaginative ideas arising at first, soon pass away; they become fainter, and at last give place to horrid dreams, appalling pictures of death; spectres of fearful visage haunt the mind, the light of heaven is converted into the gloom of hell—sleep, balmy sleep, has fled for ever—

night succeeds day only to be clothed with never ending horrors, incessant sickness, vomiting, diarrhoea, and total cessation of the digestive functions ensue, and death at last brings with it annihilation of the corporeal structure, the sole relief to the victim of sensual and criminal indulgence.—*Colonial Magazine*, “*The Opium Trade*.”

CAUTION TO PARENTS.

WE have no pleasure in relating distressing accidents, but it is often profitable; and, if a danger pointed out may serve as a warning to others, many distressing accidents may be thus avoided. It is very common for parents to leave their children in a room with a fire in it; and we are constantly hearing of grievous accidents from this cause. It is true, that a poor woman is often obliged to leave her home, and she has, perhaps, nobody to look after her children, and she therefore leaves them to themselves; and coming home, perhaps she finds all safe; and then she concludes that there is no danger. The numerous accidents, however, which we hear of, shows us that there is danger. We give the following distressing account, which we have just read in a London newspaper.

“THREE CHILDREN BURN'T TO DEATH.

“Yesterday a woman named Farnell, residing in Felix-street, Islington, having occasion to leave home, imprudently locked her three children into a room in which there was a fire. From some cause or other, not ascertained, the room caught fire, and all three were suffocated, or burned to death!”

It surely is not needful to expose children to such dreadful danger, and to the loss of life, when there is now, in almost every place, an infant school to which children may be sent as soon as they are able to walk. V.

THE GATHERED FRAGMENTS.

JOHN vi. 12.

“GATHER up the fragments that remain, that nothing be lost.”

This short and simple precept gives ample scope for extensive practice; it is also pointed and peculiar; and so forcibly are we commanded to "gather up the fragments that remain, that *nothing* be lost," that it demands our peculiar attention. The command which our Lord here enforces, immediately followed a wonderful exercise of His power, in miraculously feeding five thousand persons; and, notwithstanding the *abundance* of the provision, yet the *fragments* are to be gathered, that nothing be lost, or wasted. We greatly lessen the value of the gifts we possess, if we forget the responsibility which devolves upon us, as stewards or distributors of his bounties to others, whereas, by a wise frugality in the use of our enjoyments, and not wantonly abusing them, we shall always have a reserve wherewith to assist others, and relieve them out of the *very remains of fragments*, which otherwise would be lost or wasted by wanton extravagance, or profuse expenditure. How many wasted fragments would have cheered our poorer brethren? How many wasted words and moments too, which might have been treasured up for the spiritual welfare of others, as well as our own? How many gifts, possessions, talents, that might be laid out to great increase, and well employed, lost by misuse? and upon which our Lord will write the same condemnation, as on the slothful servant, who "hid his talent *in the earth*;" for if our talents are not consecrated by being employed in God's service, they must return *to earth*, and prove not only void or useless, but make us fearfully responsible in the sight of the great Giver of all we possess, who evidently views them as his own; if we mark the words which signified his rejection of the hidden talent, "Thou oughtest therefore to have put *my* money to the ex-changers, and then at my coming, I should have received *mine own* with usury," Matt. xxv. 27. Fragments are only a part, the remains of what once constituted a whole; yet these must not be despised, as it is to these very fragments our Lord would turn our attention, by bidding us gather them up; and we need not doubt, that every command to which we yield a ready obedience, brings

with it an attendant blessing. As we read in 2 Chron. xxxi. 10. "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." See also Malachi iii. 10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It was remarked by an eminently pious man, (Wilson, late Bishop of Sodor and Man,) that he found by constant experience, "God will be no man's debtor;" this is an observation, adds his biographer, he often repeated, and it is pregnant with important meaning. "That eye to which all things are naked and open," marks every holy desire, and pious thought which arise in the mind, and crowns them with a corresponding blessing. No effort is lost in the service of God, but all shall be abundantly recompensed by that beneficent Saviour, who, by His own merits, purchased the reward He so freely bestows. But we must now more particularly consider this precept, as applicable to all classes of men. The rich are concerned in it. "He who uttered it was rich, and for our sakes became poor, had shown Himself rich in power beyond all human wealth; and those whom He blesses with the bounties of His providence, may thankfully receive the gifts bestowed on them, but they are prohibited all waste and extravagance; nothing must be squandered which may benefit and comfort others. The poor too are concerned in it; for there are few who might not be better off, if they had always held in mind, that nothing be lost, nothing wasted by being spent unnecessarily. But we may carry the precept further, than merely as a lesson of frugality: there are other fragments besides those of daily bread for our temporal sustenance, which we are also taught "to gather up and save." There are fragments of time for which we are responsible, especially keeping in view the *end* of time, and its important connexion with our

best interests; let us treasure up all our moments, for they have wings, says Bishop Hall, and carry up to heaven a record of their usage, so that

" Each moment which idly or wisely we spend
Shall form an accuser, or plead as a friend."

How many might be rich in this sense, as well as in temporal concerns, if they had carefully husbanded their resources; and multitudes, who are ignorant, might be rich in the most precious knowledge, if they had put to good account the moments they have wasted and misapplied. Content with the vain frivolities of an unsatisfying existence, they have not sought that better portion which Christ set before them, nor even "touched the *hem* of his garment," by which they would have been made whole. And further, if you profess to be the servants of Christ, gather up all opportunities of showing zeal in his service, be it by talent or influence, or by whatever gifts you possess; some may have much, some little, but all have some fragments of talent and opportunity, if they are careful to "gather them up." How few would remain ignorant, or without instruction, or without warning, if all were careful to make the most of their means of usefulness. Then He, to whom this service is rendered, is not unrighteous to forget your labours of love; He will gather up the smallest fragments of service which you have rendered Him, by thought, word, or deed; none shall fall to the ground; like the words of the Prophet, recorded in 1 Sam. iii. 19, Nor shall anything be lost of obedience to his holy will, for all shall be noted in his book of remembrance. But let us not resemble the disciples of our Lord, to whom the command we are considering was especially addressed, in one particular; they understood not the full scope of his meaning, when He declared *Himself* to be the bread of life, the living bread which came down from heaven as their *twofold* sustenance, for "man shall not live by bread alone, but by every word which proceedeth from the mouth of God." Then let our prayer be, "Lord evermore, give us this bread, and by Thy blessing many frag-

ments shall be gathered, whereby we may dispense spiritual food to others also, so that all may eat, and be satisfied everlastingly. Oh! what a gathering up of *eternal* treasures would there be, if every fragment were rightly disposed of, fragments of all we possess, fragments of time, of talents, of riches, of opportunities, of influence, all gathered up for the great Master's use, redeemed from the vanities of a passing world, to fill the spiritual garner of our Lord! Thus every portion of our gifts and possessions would be held as a sacred trust, good for every purpose assigned to it, not lightly esteemed as ministering only to earthly comfort, but furthering higher and better interests, and promoting the glory of the Giver. Holding also in mind, that the words which Christ spake unto us "are spirit and life," we shall do well to consider every precept his word sets before us, as conveying a twofold signification, relating not only to our temporal, but also to our spiritual welfare, and disciplining our *hearts*, before it can be of saving efficacy in our lives; for this in truth alone constitutes Christianity, and vital religion alone emanates from this source. The "spirit and life," which Christ communicates with his doctrines, unite morality with spiritual affections and Christian graces; these comprehend everything which our state in this lower world requires, and prove also instrumental in bringing us to a higher and better existence, in which both spirit and life shall be perfected in unutterable glory. Thus godliness embraces "the promise of the life which now is, as well as of that which is to come;" and, as during our sojourn upon earth, water and bread are needful for temporal sustenance, so Christ shall supply all our need, and prove the unfailing source of spiritual sustenance also; the heavenly manna sent from heaven, and water springing up unto everlasting life. He furnishes the soul with that strength which shall never fail in time, or eternity, as his own words imply, "He that cometh to me shall *never* hunger, and he that believeth on me shall *never* thirst." Of this spiritual food, this satisfying portion, these eternal riches, may we ever be reaping, and thus "gathering fruit unto eternal life," John iv. 36. May we humbly hope, that we are laying

up treasures for eternity, which unlike earthly possessions cannot be scattered; for, blessed be God, the unsearchable riches of Christ can never be lost, they centre in an unchangeable God.

A. F. N.

READING.

"I WOULD never," said Dr. Johnson, "desire a young man to neglect his business for the purpose of pursuing his studies, because it is unreasonable; I would only desire him to read at those hours when he would otherwise be unemployed: if he be a lad of any parts, he will certainly make a sensible man."

He used to advise young people never to be without a book in their pocket, to be read at by-times, when they had nothing else to do.

Without carrying a book in the pocket, which may sometimes be inconvenient, *much* may be done by having a book suitable for taking up at odd moments, in some accessible place.

A LETTER TO BEE-KEEPERS.

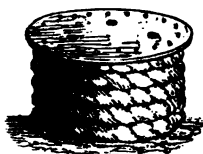
MY dear Friends,—There are few things that look prettier in a cottage garden than a neat row of bee-hives; and those who keep bees have certainly a great addition to their innocent pleasures, as well as some profit in money at the summer's end. I have heard of a poor widow who used to pay her rent every year with what she got by her bee-hives: and if it is but a few shillings that you can get, that is much better than nothing, and comes in very conveniently to buy shoes or coals for the winter. Besides, whatever your bees produce, whether more or less, is all clear gain, and costs you no labour or pains. They are working hard for you without hindering you from working for yourselves; and indeed it is a pleasant and useful lesson to see how these little creatures employ every half-hour of sunshine, and never *lose* a minute when they can *use* it.

But I am now going to tell you about a way of managing bees, by which you may get much more profit as well

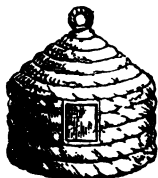
as pleasure from them than you can by the common plan. And, besides this, in the new way you need not *kill* your bees to get the honey. You must feel very sorry, I am sure, to smoke and burn your poor little industrious labourers after they have been working so hard for you all the summer; and I dare say you will be very glad to hear that there is an easy way of saving their lives, and having them work for you all the next summer too. Killing the bees is very *wasteful* as well as cruel; for the bees which you destroy are often worth as much as the honey and wax which you get, and sometimes much more.

Well, then, if you are willing to try, you must get every thing ready before the time of swarming: and with a very little attention and trouble, I think you will succeed in saving your bees, and yet getting more honey from them, and better honey too.

What sort of Hive you must have.



First of all, get a clever hive-maker to make you a hive, not like the common ones, but in the shape of a hat without a brim, and with a flat top. The top must be made of wood: deal boards are the best, but any other wood will do. Fasten the top down to the hive with pegs or nails: but be sure you make it fast. In this flat wooden top you must cut two or three holes, as large as will let your two fingers through. Make the holes round, and get some corks or bungs to stop them when they are not wanted to be open.



Next, you must have another hive made to put upon the top of the flat one. The best shape is with the sides straight, and the top pointed, like the picture at the side. Cut a little window in the side of it, and fix a piece of glass into the window with putty: you must also make a cover with a bit of thin board, or tin, which should be hung

over the window by a nail fixed above it, in the side of the hive, so that you can turn it aside when you want to look into the hive. By means of this window, you will be able to see the bees at work, and to find out when the hive is full of honey. This pointed hive is to be set on the top of the flat one; so that when the bees have filled the lower hive with combs, they may go up through the holes in the lid, and work into the upper one.

How to use the two Hives.

Suppose then, that you have got your two hives made: I will now tell you how to use them. Have the flat-topped hive in readiness for the first swarm you can get; and keep the holes stopped with the bungs. When the swarm comes out, hive it into this flat-topped hive: and fix the hive on a stool as usual. In about ten or twelve days the bees will have filled it with comb; and it is then time to put the other hive on the top. Take out the bungs from the lid, and set the pointed hive on the top of the other, so as to cover all the holes. Then fasten it down to the lower hive with a little cement or mortar; or drive a nail or two lightly through the lower row of the straw into the wooden top. This will keep it more secure from winds and from thieves: but do not drive the nails in too hard, as you will have to pull them out again by and by.

Another time I will tell you how to take the honey out of the upper hive without killing the bees; and now I will tell you.

Why this way of keeping bees is better than the common way.

1. Because you will not need to *kill* the bees.
2. Because you will get *better honey*, and *more* of it.
3. Because your stocks will be *stronger*, and much less likely to die of *cold* or *damp* in the winter.
4. Because you will be able to *feed* them in all weathers, and with better food, and so keep them from dying of *hunger*.
5. Because your stocks being strong, and forward in

spring, will be likely to give you *earlier* and *larger* swarms.

These are five good reasons; and besides these, you will have the pleasure of seeing the bees work whenever you choose to watch them.

All these points I hope to explain to you in another letter, by and by: meanwhile, *get your hives ready*.

Your sincere friend,

A BEE-KEEPER.

LABOURS OF THE CLERGY.

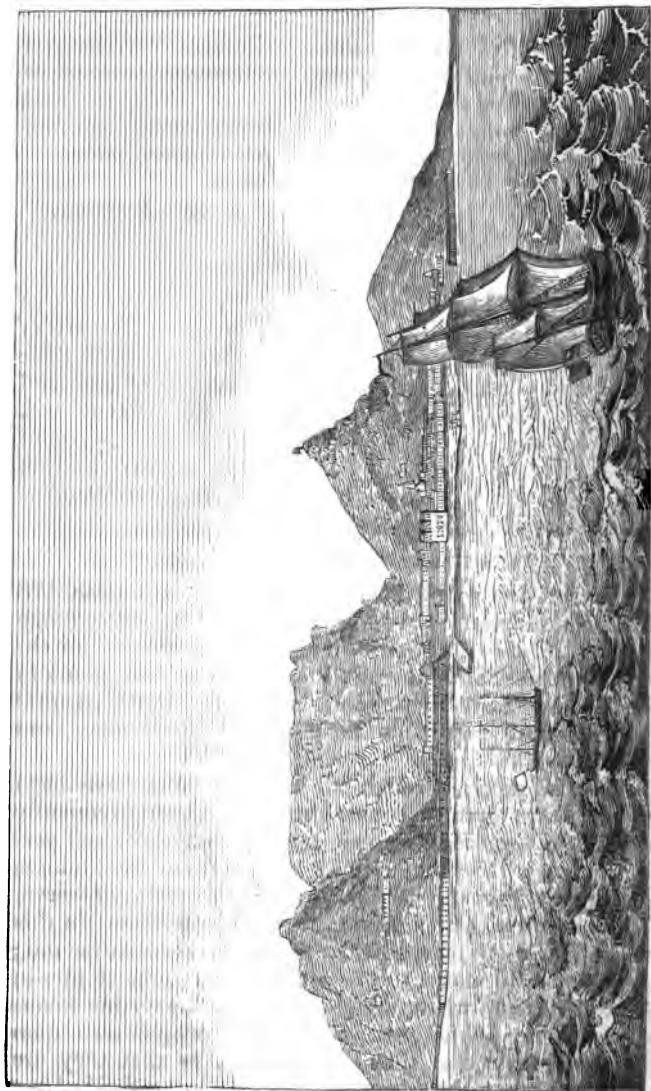
WE frequently hear complaints, that even the most active clergymen do very little, and spend but a small part of their time in ministering to the spiritual wants of their flock; and that a clergyman's life is a life of ease and comfort. The following extract from the diary of one, who calculated the amount of his labours in the course of a year, just to know how far he had endeavoured to fulfil his duties, will show that people frequently undervalue the work of ministers.

"EXTRACT FROM A CLERGYMAN'S DIARY.

"In the past year I have performed divine service 178 times, and preached 144 sermons, besides 32 cottage lectures. And in addition to numerous marriages, churchings, baptisms, and funerals, I have spent 145 hours in the Sunday and day schools, and paid 1940 pastoral visits; and to pay them have walked 1350 miles, and employed 1030 hours."

Now, in going through all this, he must have been often put to great inconvenience, have been frequently obliged to sacrifice his own comfort and ease, and perhaps after all his endeavours met with unthankfulness and injury, from the very persons he was trying to serve. A love to *them*, and a desire to see them happy in this world and in eternity, led him to undertake what he did; these powerful motives were necessary to support him in the work. But when the clergy are thus exerting themselves for the public good, let not the people turn upon them and say that they do nothing, or that they are better paid than they deserve.

S. M. L.



THE CAPE OF GOOD HOPE.

THE CAPE OF GOOD HOPE.

THE Cape of Good Hope has been generally thought to be the most southerly point of Africa, though in reality it is not quite so, there being another Cape near it which projects rather farther into the sea to the south.

On approaching the Cape, a very remarkable eminence may, in clear weather, be discovered at a considerable distance, and is called the *Table-Mountain*, from its appearance, as it terminates in a flat surface, from which the face of the rock descends almost perpendicularly. At the foot of the mountain, and between it and the sea, stands Cape Town, which is neat and well-built; it formerly belonged to the Dutch, but was taken by the English in 1795. The streets are broad and regular, and the houses built of stone, commonly not more than two stories high, on account of the violence of the wind, which at some seasons of the year, blows here with great strength and fury. The religion of the slaves is as little regarded here as in the colonies of other European states. They are treated, however, with humanity, and are lodged and boarded in a spacious house, where they are kept at work. The soil at the Cape is very productive, and the climate favourable to vegetation; fruit trees and flowers flourish there in rich abundance. It is much resorted to by invalids from the East Indies, who have suffered from the heat of those regions, and who are frequently quite recruited at the Cape without having to take a voyage to England. The mild or summer season commences here in September, and continues till March. Ships going to and from the East Indies usually touch at the Cape in order to take in provisions and water.

FLEMISH HUSBANDRY.

THE sagacious agriculturists of Flanders confined themselves to small allotments which did not exceed their means. These admirable cultivators not only added gradually to the extent of the soil which they tilled; every year the plough was made to go deeper; half an inch or an inch was thus gradually added to the depth of

the land already in tillage; hence a fertile wam, eighteen inches or two feet deep, is now seen where the farmer originally found a soil not exceeding three or four inches in depth. "To do a little constantly, and to do that little well," has been the profitable maxim of the Fleming; by acting steadily on that invaluable principle, this industrious race have converted the most barren tract in Europe into the most productive land in the world.—*Quarterly Review*.

EXPERIMENT ON THE RAPID INCREASE OF POTATOES.

EARLY in December, three large potatoes were put into a cellar, in a small cask; March 10th, fifteen shoots were taken from them and dibbled like cabbage plants, fifteen inches apart; April 16th, twenty-one shoots were taken and planted; May 22nd, twenty-five further shoots were taken from the three potatoes in the cellar and planted as the former—these three potatoes were afterwards eaten. From the above sixty-one shoots, ninety-two pounds weight of large and excellent potatoes were dug up. To procure potato shoots for the purpose of carrying out this experiment, grounds which have yielded potatoes the preceding year should be examined in the spring; and if the winter has been mild, the potatoes left in the ground—and numbers do remain, however carefully the land may have been cleaned—will be found covered with shoots, which on being planted in the manner described, will produce an excellent crop of potatoes.—*Mag. of Domestic Economy*.

DISTRIBUTION OF COALS.

TO THE EDITOR OF THE COTTAGER'S MONTHLY VISITOR.

SIR,—Having been indebted to your excellent publication for many hints which have been most useful to me, in the management of some charitable institutions, and have, in fact, been almost my sole guide in cases where, from the want of experience, great difficulty would have attended my own efforts, I have always consulted your little work for information on all such subjects, and with this view, have studied the plan recommended by the Rev. W. Dalby, for the cheap distribution of coal, published in your March number.

I should have felt strongly tempted to adopt this plan, had not a similar attempt in my own neighbourhood been attended with the following results. A benevolent lady, who devotes her time and property to charitable objects, issued to a certain number of friends who had subscribed to her fund for the purpose, tickets for enabling the poor to purchase coals at a cheap rate. On the ticket was written *one shilling*, the sum to be paid by every poor person who received it. The consequence was, that a system of begging was encouraged. The applicants spent whole mornings, often *days*, in going from one house to another, to find out the ladies who possessed these tickets—having obtained them, they were still in want of the *shilling*; and accordingly, a second or third morning was devoted to begging from house to house for a shilling, to render the ticket available. Now had the time been spent in working, a sum far greater than the value of the coal ticket might have been obtained—added to which, I regret to say, several instances have been detected, where the applicants obtained more than the allowed number of tickets. I fear I must also add, that more than one application for the *money* to pay with the ticket was made; and that a system of *imposition* was thus, unconsciously, cherished—while the industrious, and hard working wives and mothers, who would not waste their time, or neglect their families in order to obtain this relief, had *no* benefit from a charity which was intended to be as extensive as possible. To remedy this evil, we have been induced by a clergyman, who is much experienced in the “*best mode* of assisting the poor,” to encourage the poor to lay by *during the summer months*, by weekly payments of sixpence, or one shilling, a sufficient sum to entitle them to a supply of coals, which will last during the winter. Last year one hundred families availed themselves of this method, and deposited 84*l.* 11*s.* 6*d.*, which, with the benefit of three-pence in each shilling, gave each a very considerable stock, which they might claim as *their own*. The gratitude and satisfaction they expressed when they found how much had been thus accumulated, will, we hope, induce others to follow their example. The payments commence

on the first Monday in April, and cease the first Monday in December, when the orders for coals are given out. In this plan, you will observe, the poor have *nothing to pay* when work is scarce and coals dear, whereas in the other, supposing them to obtain a ticket, and not to beg for the shilling or tenpence, they must provide that money at a time when they are least able to do so. The careful and industrious *alone* are benefited by the interest given upon the money they have paid in, and no fraud can be practised upon the benevolent.

As you have always been an advocate for "helping the poor, by teaching them to help themselves," I make no apology for the above observations, the insertion of which, in your useful publication, may be instrumental in checking the injudicious exercise of charity, and in encouraging habits of honest independence.

I am, Sir,

Your obedient servant,

A CONSTANT READER.

I enclose the rules of the club above described, the members of which may, if they choose, allot a portion of their deposits to the purchase of *bread*. Orders are given for a *weekly* supply of bread or coals, or bread only, or coals only, at the option of the members.

BREAD AND COAL CLUB RULES.

1.—THE object of this Club is to induce Cottagers and Labourers to save something from their weekly earnings, when work is more plentiful, in order to provide a *weekly* supply of coals and bread in the winter.

2.—Persons of sober, industrious, and respectable habits to be admitted by recommendation from Honorary Subscribers. Only one person in each family can be recommended as a Member.

3.—Each Member to pay a weekly subscription of not less than sixpence, and not more than one shilling, between the hours of eleven and one, every Monday during the months of April, May, June, July, August, September, October, and November.

4.—Upon all sums so deposited a benefit of not less than twopence, and not more than fourpence, on each

shilling shall be allowed, according to the funds of the Institution. If any member fail to pay the weekly subscription at the appointed time, the benefit on the subscription not to be allowed.

5.—Each Member to give notice to the receiver, the first Monday in December, whether the amount of deposits shall be given out in coals only: and the delivery of bread and coals will take place *weekly*, in the months of December, January, February, and March, as long as the funds will allow.

6.—The tickets for bread and coals may be presented to any Baker or Coal-vender, but each Member must give in to the receiver, on the first Monday in December, the names of the tradesmen who will supply them.

N.B. No ticket can be issued by the Treasurer till these rules, five and six, have been strictly complied with.

7.—Persons who cannot obtain recommendations, may deposit sixpence or a shilling weekly, and receive the amount in bread and coals, with a benefit of not less than a penny, if the funds will permit.

8.—The subscriptions to be deposited in the Savings' Bank, and an annual statement of the accounts to be made to the Honorary Subscribers and Members.

Number of depositors, 100.

Benefits allowed—3*d.* and 1*d.* on each shilling, according to the (late) rule respecting the delivery of coals.

Treasurer in account with Benefited Members.

	£.	s.	d.		£.	s.	d.
Received in Deposits	84	11	6	Expended in Bread	30	1	2½
Repaid	28	1	6	Ditto Coals	60	13	0
	£75	19	0				
Benefits Paid	14	15	2½				
	£90	14	2½		£90	14	2½

Treasurer in account with Honorary Members.

	£.	s.	d.		£.	s.	d.
Balance in hand, on } Account of, 1838.	16	18	7	Benefits Paid, 1839	14	15	2½
Subscriptions Re- } ceived, 1839	32	19	0	Collector	1	12	0
				Printing and Stationery	7	10	0
	£49	17	7	Balance in hand, 1839	26	0	4½
					£49	17	7

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

A VETERAN TOPER.—A correspondent sends us the following for teetotalists. An old man, seventy years of age, acknowledges himself, that since he was twenty years old, he has drunk on an average, four glasses of whisky a day—say 18,250 days, at four glasses each, making 73,000 glasses, at three halfpence per glass, or 456*l.* 5*s.*—a goodly sum truly to be thus squandered away?—*Inverness Courier.*

WASPS.—It is not generally known that the large wasps, which are seen flying about in the months of April and May, are Queen wasps, and that, therefore, the destruction of them is the prevention of the birth of myriads of wasps. These powerful enemies of the honey bees are eagerly sought after at this season by apiarians, by whom they are mercilessly destroyed. Earl Fitzwilliam gives a shilling for each wasp brought to him, "dead or alive," in the months of April and May; his lordship pays more than five or six pounds a year in this way, which he considers a very profitable expenditure as regards the protection of his fruit, and honey bees.—*Northampton Herald.*

AN IMPROVED METHOD OF TRAINING RASPBERRIES.—Cut out all the weakest shoots, so as to leave only about six on a stool; then twist the point of one shoot from one stool with one shoot from the stool adjoining, so as to form an arch. Do the same with two other shoots of each plant, so as to form a triple arch between plant and plant, in the direction of the rows, all through the plantations; the space between the rows being left open as usual. The plants should be six feet apart every way. The fruit produced by the trained canes will be fully exposed to the direct influence of the sun, and to the air, and there will be more room for the suckers.—*Flor. Cab. Vól. ii. p. 11.*

HINTS TO GARDENERS.—At a meeting of the Entomological Society on Tuesday evening, Mr. Fennell communicated a new method of preventing the destructive ravages of caterpillars and earwigs on fruit trees, which he had practised with much success. He employs Indian rubber submitted to the action of heat, till it has lost all its solidity, and becomes a viscid juice. With this he saturates twine, which is twined round the stem of the tree in various parts, and effectually prevents the insects getting up. The value of threepence is sufficient for the protection of twenty fruit trees.—*Northampton Herald.*

THE word "teetotal" originated with a Lancashire working man, who being unused to public speaking, and wishing to pronounce the word "total" in connexion with "abstinence from intoxicating liquors," hesitated and pronounced the first letter by itself, and the word after it, making together t-total. This fact it is well to be acquainted with, because it sufficiently refutes the vulgar notion that tee has reference to tea. Teetotallars do not recommend tea in preference to any other beverage. They say, of every beverage, the use of which is unconnected with danger, let every one drink what he pleases: the use of intoxicating liquors is not unconnected with danger, either to yourself, your family, your friends, or your neighbours. The danger is great—it is incalculable—not only as regards time but eternity; therefore, abstain.—*Bristol Temperance Herald.*

NOTICES TO CORRESPONDENTS.

We have received the communications of D. I. E.; Y; L. S. R.; Edith; J. U.; and H. B.

THE COTTAGER'S MONTHLY VISITOR.

JUNE, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for St. Stephen's Day	181	Altars in high places	205
The Sacrament of the Lord's Supper	185	To save Life when the Clothes are on Fire	206
Effect of the Gospel	189	Another Letter to Bee-Keepers	ib.
A Spanish Proverb	190	Spirit Drinking	209
A Prayer offered up on laying the first stone of a Gaol	191	The Vampire	210
South-Sea Islanders	192	The young Man who caught Cold	ib.
A Conversation between two Labourers	193	Part of the Twenty-second Psalm paraphrased	211
A refreshing Drink in Fever, or great Thirst	199	Gratitude for Temporal Mercies	212
Hints for making a Manure, taken from the example of Allotment Tenants	200	Dress	214
Good resulting from the New Poor Law	201	Cheap Table Beer	ib.
		Frauds upon the Poor	215
		Extracts from the Public Newspapers, &c.	216
		Notices to Correspondents, &c..	ib.

ON THE COLLECT FOR ST. STEPHEN'S DAY.

As it was my friend Charles's custom to read to the blind woman the Psalms and Lessons appointed for each day, and as he generally asked me to accompany him to her cottage, we visited her together the day after Christmas-day, and found her little granddaughter looking out the places ready for us in her large Bible. This Bible contained many pictures; and, amongst others, the little girl's attention was particularly drawn to the one she had just opened, the subject of which was the stoning of Stephen. "O grandmother," she said, "what cruel people these are, throwing great stones upon a poor man, who is kneeling down, and looking up to heaven! He must be

a good man," she continued, turning to Charles, "don't you think so, for bad people never pray to God?"

"Yes," said Charles, "he was a good man, Jane, and we are going to read to your grandmother all about him. He was stoned in that cruel way, because he was a Christian, and because he told the people that they had done wrong in putting Jesus to death. But who do you think he is praying for, Jane?"

"O," she said, "I suppose he is praying that God would save him out of their hands. He is praying, perhaps, that God would ease the pain he is suffering from the wounds the stones have made."

"No, Jane. Let us read the words in Acts vii. 60: 'He kneeled down and cried, Lord, lay not this sin to their charge.' He prays for his murderers, not for himself; he remembered that when Jesus was dying, He said, 'Father, forgive them, for they know not what they do;' and, like a true follower of Jesus, he prayed that they who were spitefully using and persecuting him, might be forgiven. Was not this being really a Christian?"

"Yes, indeed," exclaimed little Jane, "that was really doing what Christ commanded in the Sermon on the Mount: 'Bless them that curse you, do good to them that hate you, and pray for them that spitefully use you and persecute you.' I said the collect yesterday at school, but I never thought so much about it as I shall now, since you have told me this story. But was it any use to pray for those wicked men? Surely God would punish them for their cruelty."

"O Jane, we have no right to say what God would or would not do. He alone knows the heart. He can tell whether they were really killing Stephen out of malice, or whether they were blinded by others who falsely taught them that it was right to kill all who did not worship God in the way they did. You have read some of the histories of the Old Testament, and you may remember the story of the man who was stoned for gathering sticks on the Sabbath-day. Now Jesus taught that it was lawful to do good on the Sabbath-day; and that, if necessity required it, any work of mercy might be done on that day, such as healing the sick or teaching the poor. All which both

the Saviour and His disciples did on the Sabbath-day, which gave great offence to the Jews, who were so strict in keeping to the *words of the law*, without minding the real meaning of it. As Stephen was so good that they could find no fault in him, they were obliged to set up false witnesses against him, who said that he had foretold that Jesus should change the customs which Moses gave them. Stephen tried to show them that Jesus was greater than Moses; that He came not to destroy the law, but to teach them how to keep it better than they had ever been taught before. He wished to show them that God was a spirit, and that they must worship Him in spirit and in truth; not merely with *outward* respect, by saying many prayers, but by truly loving and serving Him, and by believing in Jesus Christ, whom He had sent. This they refused to hear, and therefore they stopped the mouth of Stephen, drew him out of the city, and stoned him. But *all* were not so guilty as you seem to think. If you look at the corner of the picture, Jane, what do you see?"

"I see a young man sitting down, looking on, with a pile of garments at his feet. What is his name?"

"Look in the chapter, Jane, at verse fifty-eight; his name was Saul. Now tell me if Stephen's prayers were of no use," continued Charles, turning to me.

"I see your meaning," I replied. "His prayers *were* heard. This Saul, who was afterwards called Paul, obtained mercy, because he did it ignorantly; and I now remember a passage in one of his speeches, when he was brought before Agrippa, which always surprised me very much, but now you have explained it: 'I verily thought with myself, that *I ought* to do many things contrary to the name of Jesus of Nazareth.' It seemed so strange that he should be so blind as to think there was anything *right* in being a cruel persecutor."

"If you had recollected," said Charles, "our Lord's words in John xvi. 2: 'the time cometh, that whosoever killeth you will think that he doeth God service,' St. Paul's conduct would not have surprised you. The Jews were commanded to destroy all false prophets; and as they looked upon Jesus and His followers as such, we must not hastily condemn them, as if they were acting

without any warrant for such acts of violence. Their sin consisted in *unbelief*—in rejecting Jesus, though in Him was fulfilled all that Moses in the law and the prophets did write: in hardness of heart, in refusing to repent according to His preaching, in closing their eyes against the true light, and choosing instead to sit in darkness and the shadow of death.”

“St. Stephen’s prayer,” said the old woman, “though it might seem a fruitless supplication, is recorded both for our example and for our encouragement. It teaches us to pray for those who have injured us, and it prevents us from being disheartened if the prayers we offer up for our children, or for those about whom we are anxious, are not immediately answered. Saul went on still some time longer, making havoc of the Church, breathing out threatenings and slaughter against the disciples of the Lord; but the pardon and grace which Stephen had begged for him, were at length granted. The scales fell from his eyes; and he who once was a blasphemer and a persecutor, not only preached the faith which once he destroyed, but laboured more abundantly than all his fellow disciples; and was enabled, when his time came to suffer for his Lord’s sake, to rejoice in the prospect of death; and, like Stephen, to see the glory of God, and Jesus standing at the right hand of God, ready to bestow on him a crown of righteousness. O what are *our* sufferings compared to those which these holy men endured? How ready are we to take offence at the slightest provocation, how slow to forget injuries, how unwilling to be reconciled to those who have offended us! How prone are we to be ashamed of our religion; and, like Peter, though with far less cause for *fear*, to deny our Lord, from the dread of worldly loss, forgetting His command, ‘Fear not them which kill the body, but rather fear Him who is able to destroy both soul and body in hell.’”

“People often say,” added Charles, “what use is there in remembering the histories of the saints and holy men of old; and when they hear me say, ‘I am going to Church because it is a *Saint’s* day,’ wonder what I mean. But I have found that it is very profitable to meditate on these days, on the particular examples they set us, and to

pray for grace to copy them, and to follow them as they followed Christ."

"You say right," said our aged friend, "all those things were written for our ensamples; and St. Paul repeats at length the histories of many holy men for this express purpose; that we being compassed about with so great a cloud of witnesses, might be stirred up to 'run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.'"

L. S. R.

THE SACRAMENT OF THE LORD'S SUPPER.

ON those days when the Sacrament of the Lord's Supper is administered, as soon as the sermon is over, the Church doors are thrown open, and the greater part of the congregation always leave the Church. The services of the morning are not then concluded, but yet by far the greater part of the congregation go away.

Now *why* is this? Why do so large a number of persons come to worship the Lord in His holy house, and then depart when the worship of God is only partly over—and when the part which remains is the most important of the whole? How many are there who have any good reason for going away? There are first those who are too *young* to partake of the Lord's supper: these go away of course. Then there are probably some few who are prevented from staying by having the *care* of children, or some other unavoidable hindrances. But these are certainly very few out of the whole number. Why then do all the rest go away? All those who have neither children nor sick persons to attend upon, nor any other engagement which obliges them to return home? Now there may be some tender consciences, with which I would desire to deal tenderly. There may be some who *desire* to eat and drink at the Lord's table, but cannot yet see their way clear to it. To such I say, if you are really in earnest, you will not remain very long in difficulty. "If any man will do the will of God, he shall know of the doctrine." Only be not slothful. Follow on

to know the Lord with all your diligence, and then you shall know Him. Repent you honestly of your sins past: desire nothing but to know Jesus Christ, and Him crucified; and be resolved that by God's grace you will continue Christ's faithful soldiers and servants, in the face of all enemies and all temptations, and you will find your heart encouraged to draw near in faith, and seek farther strength, at the Lord's table, to fight the good fight.

But I address those who neither *come* to the Lord's table, nor *desire* to come—those who *live habitually* in the wilful and careless neglect of this holy sacrament. And I would wish it to be clearly understood, that what I say is not intended to press any persons to come and receive this holy ordinance *at all events*, whether they are able to receive it worthily or not. No, I do *not* mean to urge any one to receive it unworthily; but, in what I now say, I would that conviction might be brought to the consciences of all such as are living in the neglect of it. The holy sacrament serves as a very important test, or touchstone, to try the conscience. Those who are living in the neglect of it, if they would seriously ask themselves what *good reason* they have for neglecting it, might perhaps through grace be brought to a sight of the real condition of their souls. And what *is* their condition? What *is* the spiritual state of all those persons who never receive the sacrament of the Lord's supper? Now I am going to say what some will perhaps think a very hard and uncharitable saying; but I *must* say it, for it is the *truth*. My brethren, those who wilfully and habitually neglect the Lord's supper, *are not Christians*. However respectable they may be in their moral characters, however highly educated, learned, or refined, and however much they may be esteemed, and even admired among men, they are not *Christians* in any thing but the name—they have no inheritance in the kingdom of Christ and of God. Does this seem to you a hard saying? But I will tell you from whence I took it: if you will turn to John vi. 53, you may there read, "Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." These are not my words, nor the words of man: they are the words of the living God. And they

are words of fearful alarm to all such as are careless about the Lord's holy sacrament. They are words that ought to make both their ears to tingle when they hear them. For this is the fearful fact declared in these words, that unless a man's soul be fed and nourished by the spiritual partaking of the body and blood of Jesus Christ, that man is spiritually dead. He is a limb cut off from the body, a branch cut off from the tree, dead and withered, and fit only to be burned. If a man's hand or foot is cut off from his body, does it still hold any life in it? If a branch is cut away from a vine, does it not immediately wither and die? So is every man that is not joined into the spiritual body of Jesus Christ. "I am the vine," said Christ, "ye are the branches." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But how then are we to abide in Christ? How are we to be made living branches of the true Vine, living members of the spiritual body of Jesus Christ? By spiritually eating His flesh and drinking His blood. And I say, that he who never spiritually eats the flesh of Christ, and drinks His blood at *the Lord's table*, that man does most assuredly *never* eat His flesh and drink His blood *at all*. It is in vain for men to say, that they can as well stay at home, and read their Bibles by themselves. Reading the Bible is the sacred duty and high privilege of every Christian soul; but reading the Bible is not feeding upon the body and blood of Jesus Christ. The soul of every Christian is indeed richly nourished, through faith, by the sincere milk of the word, and by the strong meat of its heavenly doctrines. A believing soul will feed upon Christ wherever He is to be found: in the word of God—in prayer—in silent meditation. But the soul that feeds on Christ at all, feeds on Him by *faith*; and *without* faith it is impossible to feed on Him. And those who neglect the Lord's supper, show, by neglecting it, that they have *no faith*. My brethren, if you knew the gift of God, and Who it is that saith unto you, "Take, eat, this is my body,"—oh you *would* ask of Him, and He would give you the bread of life!

And what will be the end of all such? You, who wil-

fully neglect the Lord's supper, where will you appear in the great day, when Christ shall separate the wicked from among His people? When there shall come a great multitude from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, will *you*—oh fearful question!—*will you* sit down among them? Oh my friends, think, I beseech you, of this. You that turn away from the Lord's table on earth, do you really suppose that you will be admitted to eat and drink at His table in His kingdom? You who shut yourselves out of the house of God, when you are invited to eat this bread and drink this cup of the Lord now—do you really imagine that you will be invited to eat and drink at the Lord's table, when the marriage supper of the Lamb shall be come, and His bride shall make herself ready? "Are ye so foolish?" Do you think it *likely*, that the invitation which you have ungratefully refused while the day of *grace* remains, will be offered to you when the day of *judgment* is come? "Be not deceived: God is not mocked: whatsoever a man soweth, that shall he also reap." The Lord now opens wide the door, and invites you to come in, and share the feast of His love. What answer do you make? You pay no regard to His invitation, but you go your way, and the door is shut upon you. Judge then for yourselves, by this sign, what reception you will meet with by and by. You are not left in doubt about the matter—hear these words, for they are meant for you: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." My dear brethren, blessed be God, the Master of the house is not *yet* risen up. He has not yet shut to the

door. He now sits still, and waits to let in all who will come to the Gospel feast. But, at the appointed time, He *will* rise up. He will shut the door of mercy, and all who shall have fled into it will be kept safe in the strong tower of God's holy place; while judgment is executed upon all who shall be found on the outside. And the day and the hour knoweth no man, *when* the Master of the house may rise up, and shut the door. He may rise up much sooner than we expect. The Lord may come before we think: He certainly *will* come at a time when we are not aware. His messenger, *Death*, may come to some of us to-day, or to-morrow, and shut the door upon us. "*Strive*," therefore, while you may, "to enter in at the strait gate, for many will *seek* to enter in, and shall not be able." If you *live* without this holy sacrament, you live without Christ; and if you *die* without it, you die without Christ; and if you live and die without Christ, it were infinitely better for you that you had never been born.

O.

EFFECT OF THE GOSPEL.

INSTANCES are not wanting to prove that "the word of God is quick and powerful, and sharper than any two-edged sword," achieving conquests where moral suasion and human efforts are unavailing. By its peaceful, yet constraining influence, guilty man is restored to his God—the weapons of his rebellion are thrown away—he that stole, steals no more; the once dishonest no longer attempts to *go beyond* and defraud his brother, but he pays to every man his own, and *labours* to "*owe no man any thing*." A most pleasing and powerful instance of the triumph of the Gospel over the selfishness of man, is evinced in the following letter, sent to us for insertion by a clergyman intimately acquainted with the gentleman to whom it was addressed. The writer, twenty-seven years ago, granted "*a bill of sale*" to Mr. J., who availed himself of it, after which he considered all claims against him as legally settled. Nothing further was heard of him till the following communication reached Mr. J. in March last, and which we now insert, with the hope that all similarly circumstanced with the

writer under whose notice it may fall, will "GO AND DO LIKEWISE:"—

"March 12, 1840.

"My dear Friend,—The Lord knoweth that it has long been the desire of my heart to do what I am now about to do, but it has not been in my power—even now I am hiring upon my premises, to keep my business in good credit, more than 500*l.* I was for some weeks past thinking of paying you 50*l.*; but while hearing our faithful minister (the clergyman of the parish), last Thursday week, giving a lecture on one of the miracles of our blessed Saviour—showing how little he valued the dross of this world—it taught me to feel that if I do in heart desire to be one of His followers, I must obey His commands, however much it may be against my temporal views, viz.: 'Whatsoever ye would that men should do unto you, do ye even so to them.' Not that I am resting my hopes of salvation on any act like this; but I wish to let you know what the religion of Christ has done for me—but it is so many years since I have either seen or heard of you, that I know not whether I am addressing one on *this side eternity*. I have for a long time been carrying on my business *without a man*, in order that I might give you *all in my power*, which I trust will be the whole amount (183*l.*). It has been a long time in my hand. I have often had the *will* to do it, but not the *power*, and now in some measure I have to ascribe it all to Him 'from whom cometh every good and perfect gift.' If you could meet me at ——— on Thursday, the 12th inst., and bring the accounts as they stand, and the amount my goods made in 1812, I shall feel obliged.

"I am, Sir, your's truly, P. H."

A SPANISH PROVERB. . .

THE Spaniards are fond of proverbs, short and compact little sentences, containing some important instruction. The following is one of them, which we have taken from a newspaper:—"A cheerful look and pardon are the best revenge for an injury:" and again they say, "If thou art vexed, thou wilt have two troubles." There is no way so powerful towards putting down the angry feel-

ings of another, as showing a mild and gentle bearing towards him. Why are we ever vexed at another person? We say, "It is because he has behaved ill." But if we are angry and violent towards *him*, then *we* behave ill. The world has its ways of resenting an injury, and of exercising revenge; but it must not be so with Christians. *He* must turn away another's wrath by the scriptural method—by a "soft answer" (Prov. xv. 1). "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head" (Rom. xii. 20). Thou shalt conquer him, thou shalt subdue his anger, thou shalt melt him to compassion and love.

V.

A PRAYER OFFERED UP ON LAYING THE FIRST STONE
OF A GAOL.

O MERCIFUL GOD, who hast made all things, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, pour down upon us the riches of thy grace, that we may turn to thee in holiness of heart and true repentance; that we may be partakers of thy favour in this world, and of everlasting glory in the world to come. Grant that we may ourselves be blessed with a knowledge of thy truth and a reverence for thy commands, and that we may be made the instruments in thy hands of guiding others into the way of righteousness. Grant thy blessing on the means which thou hast appointed, that transgressors may be turned from the error of their ways, and rescued from the awful consequences of sin unrepented of and unrestrained. We beg thy blessing on the work before us, and on all who are engaged in it. Thou hast appointed rulers and governors for the punishment of evil-doers and for the praise of them that do well.

We beseech thee to hear us, good Lord—that it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth.

When prayer shall be offered up in this place by thy minister, then "hear thou from heaven, thy dwelling-place; and when thou hearest, forgive." Give to sinners grace to repent, and to seek thy forgiving mercy in Christ

Jesus ; and the gift of thy holy Spirit, to renew their souls to righteousness. Forgive the sins of those who, through thy chastisements, may have been taught to call upon thee. When the transgressor is here separated from evil communications and corrupt associates, grant that he may not be separated from thee ; but that he may be brought, by thy converting grace, to commune with his own heart, and to meditate on thy holy ways. Grant that he may be visited with thy divine consolations, and that his soul may be turned to thee in reverence and godly fear. May divine justice work the purposes of divine mercy, that the hearts of the disobedient may be turned to the wisdom of the just, to the honour and praise of thy holy name, through Jesus Christ our Lord.

SOUTH-SEA ISLANDERS.

THE Navigators' group of Islands contains 70,000 inhabitants. The late Mr. Williams said (in a private letter, received a few months ago), "We think about 50,000 are under Christian instruction, which has caused the entire cessation of their desolating and sanguinary wars.

"It is delightful to hear their expressions of gratitude for the gospel. A young chief said a few days ago, with tears in his eyes, 'Oh ! what we owe the gospel ! Now we can dry our beautiful mats in the sun, without fear of losing them by the plunderers ; now we can plant, cook, and eat our food, without fear of the oppressor ; now we can sleep calmly at night, without fearing the club of the murderer ; and all this we owe to the gospel.' It is not more than six or seven years since the language of this group was an unwritten one, and now multitudes can read : the diligence of the people in learning is great, and the rapidity and apparent ease with which they learn surpasses any thing I have met with in nations before. Their eagerness for books is unbounded, and they look upon the arrival of a printer and press as a national benefit.

"Their eagerness to obtain Missionaries is very great ; no sooner did we arrive than chiefs came from all parts of the islands, intreating they might be placed upon their districts, urging their claims in the most powerful manner.

They travel more than a hundred and two hundred miles. The disappointment and distress depicted on their countenance when no missionary is granted, is truly distressing; while those who succeed in obtaining one return to their homes rejoicing as those who have found great spoil. Family prayer is observed almost in every house of these islands: while at the dawn of day you are wakened by hearing the voice of praise and prayer. On a Missionary's wife entering a hut where some of her domestics resided, she found all was darkness. 'Friends,' said she, 'how is it you have no light?' The reply was, 'We have only a small quantity of oil, and sit in the dark that we may have some to read God's word at our family worship.' The gospel of St. Matthew is translated and printed, and several thousand copies are in the hands of this people."

A CONVERSATION BETWEEN TWO LABOURERS.

Thomas.—What's the reason, John, that you didn't come to the dance last Sunday night? I never saw such sport! Was there any thing amiss with you? or what was the reason you didn't come?

John.—Why, Tom, to tell you the truth, I don't care for such sports.

Thomas.—Not care for such sports? Why, what's come over you? Sure you used to be the first of us all at the dances, and why shouldn't you care for them now? Are you ill, John, or what's the matter with you?

John.—No, Tom, I'm not ill nor in trouble; yet I don't care for the dances, nor such things now.

Thomas.—For certain, John, there's something come over you; for you never was in this way before.

John.—Well, Tom, leave me to myself.

Thomas.—Leave you to yourself, John! Not I, indeed. Ain't you my own sister's husband? And sure it's a thing impossible I should leave you to yourself. I must, and I will, know what's the matter with you, and I'll never leave this spot till you tell me, that I won't.

John.—Well, Tom, as you wish to know, and as I have no reason to hide the truth, I'll tell you. You know little Billy. I sent him to school some time ago, to get

some learning, and when he knew how to read, he used to be reading a book that he brought home with him, by the fire-side, for us. They call it a Testament. Myself did not mind it much at first, for I thought it was much like any other book; but one night, as he was reading, something he said struck me to the heart.

Thomas.—What was that?

John.—I'll tell you, Tom, for I remember every word of it; and the reason I remember it so well is, that I made Billy read it over and over again for me. It was this: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." (Matt. x. 28.) "Well," says I to myself, "for certain this is not what I've been doing. I believe," says I, "it is God only that can do this, and it is but reason that he should be feared." Just like a flash of lightning, twenty things came into my mind at once; and I was ready to sink when I thought of dying, and of the day of judgment, and of hell. "Oh," says I to myself, "what is it I've been doing all this while! Sure it isn't about such things as these that I have been thinking; I've been thinking about the world, and nothing else."

Thomas.—Well, John, sure a body must be thinking about the world. How will the potatoes grow if a man does not put them down? And it's folly to talk—if we haven't a bit to eat we must starve.

John.—I know that, Tom; but for a while after I heard Billy reading what I told you of, I could think of nothing but of death and the world to come.

Thomas.—Well, I wonder at that, John. I'm never thinking of these things at all; 'tis about the fun that we shall have next Sunday evening I'm thinking.

John.—Aye, Tom, I don't doubt it. And I myself was so not long ago, as you know. But it's a different story with me now. However, let me go on.

Thomas.—Ay, do, John.

John.—Well, then, Tom, you must know, that I says to Billy, "Billy, you must read more of that book to me. I expect you'll take a turn at it every night, come what will. I wouldn't for all the world that I hadn't heard it."

So Billy was pleased to hear me say so much for the book, and as regular as the night came, he'd sit down by the fire to read; and as he was reading, I marked these words, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John iii. 16.) "Well," thought I, while he was reading, "If this be the case, there is hope for poor John." No doubt, Tom, I had often heard of Christ, the Son of God, before, but never before did I think of him with pleasure.

Thomas.—Why, what's the reason of that, John?

John.—I'll tell you, Tom. Never before did I see what I was before God; and to say the truth, when I got a sight of myself, I was doubting whether such a one as I could be saved at all.

Thomas.—Be saved at all! Why, what do you mean by that, John? Why shouldn't such a one as you be saved? You are as honest a man as any in the parish, that you are; and what would ail you? Not be saved at all! Why should you be saying such things? I wonder at you, John! You're as good a man as myself, every hair, and better too; and yet never a doubt came across my mind about being saved.

John.—Well, Tom, what I tell you is true, for all that; and if you knew but all, you've reason enough to doubt and tremble too. I looked back on what I was doing since I could remember; and what did I see? O, Tom, I saw that I was without God all my days, and a wicked sinner; and I was afraid when I thought of judgment to come; and sometimes I was half wishing I had never been born.

Thomas.—Why, John, I'm afraid you're a little out of your mind.

John.—No, Tom, I never was more sober in all my days. It was before this I was mad: when I was living as if there was no God, and as if I had no soul to be lost. But God in mercy opened my eyes, and showed me a deep pit before me, and saved me from falling into it. I was telling you what passed in my mind, when I found by the Testament that I was a sinner before God. It was by my knowing more of that book, that I was com-

forted, and began to bless the day that I came into the world. As Billy used to read, I'd be like one waiting to hear his fate from the mouth of a judge. I couldn't keep from listening, and yet I'd be half afraid to hear his words coming out. But I needn't if I had heard but all: for I now see that the book has in it blessed news for poor sinners.

Thomas.—What do you mean by that, John?

John.—What do I mean? why I'll tell you, Tom, I mean that God has sent in that Book good news to sinners.

Thomas.—Well, I've no notion of good news, except a body was to hear that somebody died, and left them a fortune; or that the army one was wishing for, got a great victory; or something or other like that. What do you mean by any other good news?

John.—I mean, Tom, that there is better news in the Testament, than if we were to hear that we were left the largest farm in the world.

Thomas.—Let us hear it, John, for I never thought of such a thing as that; never.

John.—The good news, Tom, is, that "Christ Jesus came into the world to save sinners." (1 Tim. i. 15.)

Thomas.—Is that all?

John.—Is that all! Why, Tom, what better news could a body hear than this? For my part it comes like a cordial to my heart. To know that this is true, gives me more satisfaction than to know that the greatest estate in the world was mine.

Thomas.—Well, John, there's a great difference between us. Let me have the estate, and do you have the rest.

John.—O, Tom, how little do you know what is good! If you did, it would rejoice you to hear that the Lord Jesus Christ died on the cross for poor sinners. You would be glad to hear him say to sinners, "Him that cometh unto me, I will in no wise cast out" (John vi. 37). And you would wonder at that love, that made him come down from heaven on such an errand as he came about. If I did not know that he died on the cross, and that his blood takes away my sin, I should be a miserable creature;

but knowing that, I bless God for bringing me into the world, and I hope to bless him for it evermore.

Thomas.—Well, it may be all very good; but what has that to do with your coming to the dance, John?

John.—I'll tell you, Tom. As soon as I began to learn these things, I found that I couldn't do any thing that I thought would displease the blessed Saviour, without feeling a sting in my conscience. Says I to myself, "If he gave his life for my poor soul, mustn't I love and obey him?" Yes, Tom, I thought this quite reasonable; and, to tell you the truth, there's nothing at this present time would give me so much trouble as offending my gracious Saviour. And I have a different notion of pleasure now from what I used to have. I used to think there was no pleasure like going about to the alehouse, and such places; but I'm of another mind now—I think the time pleasant, when I am listening to Billy reading the Testament. And I love to fall down upon my knees, and adore him who shed his blood to save me. And it is a great satisfaction to me to own my sins to him, and to pray to him to make me such a one as I ought to be.

Thomas.—Never a bit can I understand you; but, however, sure you don't mean to tell me that there's any harm in a body's going to the alehouse, to take a sup with a friend, or going to the dance, or such things?

John.—Why, Tom, I told you before, I have no more liking for these things; and if there were no harm in them, I would not go to them, because I have no heart for them. But God has denounced severe judgments against Sabbath-breakers, and some have been known to die in the act of profane dancing. At any rate, Tom, if a person does but read the Testament, and believe what he reads, one must soon see a true Christian is not like the rest of the world. What is it we find there? "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." (Matt. vii. 13, 14.)

Thomas.—Well, John, it doesn't signify talking; I don't understand what you'd be at; but I know the

neighbours will be laughing at you, if you be going on this way.

John.—I expect it, Tom. The blessed Saviour has said, that any man that will follow him will meet with scandal from the world. He says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." (Luke vi. 22.) Yes, Tom, I know the neighbours will laugh at me; but I'm sorry for it only on their account. They don't know what they are doing. In the day of judgment, Tom, there will be no laughing.

Thomas.—John, I believe you're right enough there, at any rate; but, for myself, I don't like to be thinking about such things. A merry life for me, John;—a merry life for ever.

John.—That may do well enough, Tom, while you are young and healthy: but what will you do in the time of sickness? What will you do when you come to die?

Thomas.—As for that, I hope I've as good a *chance* as another; while I have health, I'm determined to make the most of it, and not to think of death, or any thing of that kind.

John.—Yet death will come, Tom.

Thomas.—I know that, John; but what's the good of a body's thinking of it beforehand?

John.—Great good, Tom, if it leads a poor sinner "to flee from the wrath to come." (Luke iii. 7.) O, Tom, how terrible it will be in the day of judgment to meet God, and to hear him say, "Depart, ye cursed, into everlasting fire." (Matt. xxv. 41.)

Thomas.—God forbid, John, that we should ever hear that. But come, we'll have no more of this talk, for I don't doubt, but if I were to listen to you any longer, you'd make me as bad as yourself. I feel myself beginning to be frightened about death and the day of judgment already, and I don't like to trust myself any longer with you. So good-bye to you, John. While I have a light heart, I'll keep it; and if you will have your own way, I can't help it.

John.—I am very sorry, Tom, to see you make so little of the great salvation of God; and I can only say, that my heart's desire and prayer is, that you may obtain "repentance to the acknowledging of the truth."

Thomas, unfortunately, acted on his maxim, "A merry life for me;" but it was not as he added, "A merry life for ever." He continued to visit the alehouse, and frequently engaged in dances, even on Sundays. After one of these parties, at which dancing and drinking had been carried to a great excess, poor Thomas was struck "as with a dart through the liver" (Prov. vii. 23), and death suddenly hurried him into the awful presence of *the great God, the Judge of the earth*. His kind and faithful friend, John, was much affected at this sorrowful event; but it added to his former conviction, that "the wages of sin is death" (Rom. vi. 23), and engaged him more earnestly than ever "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." (Titus ii. 12.) His path was, therefore, like that of the just, "shining more and more unto the perfect day." (Prov. iv. 18.)

A REFRESHING DRINK IN A FEVER, OR IN GREAT THIRST.

IN cases of fever all appetite for food is generally gone; and this is wisely ordered by a merciful Providence—for, at such a time, there is no power to digest the food, and a great deal of harm would be done if it were taken. Some persons are ill-judging enough to try to persuade fever patients to eat, for the sake of strengthening them. This is a most dangerous attempt; and all the food that could be forced down, would be the means of much injury. In most cases of fever, the less that is taken the better, either of food or drink; but if the case be of a kind which requires a different treatment, this should be ventured upon only under the direction of a skilful medical adviser. The patient, however, generally suffers much from *thirst*, but strong drink would generally quicken the pulse, and add to the disease; and, in some cases, so increase its power, as to produce death. The drink, then, should be such as will be refreshing, but not heating. Those who

have sat by the bedside of a patient suffering from the thirst of fever, have witnessed the grateful relief which has been experienced when the parched mouth was moistened by a cool and refreshing liquid. A much valued friend, lately snatched away by fever, found so much relief and refreshment from the following simple mixture, that he was very desirous of having it put into our "Cottager's Visitor," for the sake of others. It may be already known to many of our readers; but, as it may be new to others, and was given by a very eminent physician, we are glad to put it into print.

"Receipt."

"Peel a lemon very finely; put the peel into a jug with a little white sugar; upon this pour a little boiling water. Let it stand until it has extracted the flavour, and then fill the jug with *cold* spring water. The peel only is to be used. A wine glass full may be taken every half hour if necessary."

V.

HINTS FOR MAKING A MANURE, TAKEN FROM THE
EXAMPLE OF ALLOTMENT TENANTS.

THE following description of a manure obtained the prize at the last meeting of the Holywood Agricultural Society. As it may be of advantage to cottagers generally, we insert it as it appeared in the *Labourers' Friend Magazine*.

"To the President, Vice-Presidents, Treasurer, Secretary, Committee, and Members of the Holywood Agricultural Society."

"GENTLEMEN,—Having observed, in your published list of premiums for this year, which by some means fell into my hands, one offered by Mr. Harlin, for the best essay on, or description of, a manure or manures which will make the best substitute for that usually prepared in the farm-yard, or procured from towns, I thought I would take a chance for it; and resolved, as I have many opportunities of seeing the crops growing, and of conversing with those who grow them, to cast my eyes about, and seek for information on the different manures by which they are produced. I at last fixed upon a farmer's field

where a number of persons had their potatoe crops planted beside each other. A great difference in several of the lots was very perceptible; and my first impression naturally was, as the farmer, the owner of the field, had the largest manure heap, the produce of many cattle, he should have the best crop. On inquiry, however, I found I was mistaken; for one lot, of a person who kept only one pig, and another belonging to a cottager who kept no pig, were both better than the general crop. Now, said I to myself, I have the secret to make good manure (and, I must confess, my mind turned more strongly on the premium), if I can only prevail on this cottager who keeps no pig to tell me how he makes *his* manure: what *he* carries on, on a small, scale I will conduct on a large one. He appeared quite astonished at my making inquiry on so simple a matter (as he called it) as a cottager's manure heap, and thought me very ignorant indeed. However, in a very few words, he told me that he collected all the green weeds he could, scraped the roads, pared off the green edges, and cleaned out the *water-tables* opposite his own house, and as much further as he could; and, if his landlord would allow him, *scoured* out a ditch, and even picked up quantities of the *red till* by times. All these he collected into a heap, and he never allowed a drop of suds, dirty water, horse-buckets, or any other liquid that could be collected, to be lost, but poured all on the heap of rubbish he had gathered, and after some time turned it carefully and mixed it properly. On inquiry, I found that he did not apply a greater quantity of this manure to produce his crops than is usually done from the farm-yard, and he assured me that its good effects remained in the soil and appeared on the future crops."—*Farmer's Magazine*.

GOOD RESULTING FROM THE NEW POOR LAW.

THE following is an extract from a letter to the Guardians of the Uxbridge Union, written by an influential rate-payer in a country parish. We may hope from the account given in it, that the New Poor Law, from which so much suffering was by many expected to result to the poorer classes, has rather already tended to better their condition.

Every benevolent mind will rejoice at the tokens of such good effects, wherever they appear; and the poor themselves should consider, that every law which tends to foster among them a spirit of industry and providence, is conferring upon them the most substantial and lasting benefits. It would be, indeed, a most happy thing, although there may be a degree of hardship to be endured *at first*, if the fruit of the new plan shall be found in an increase of that *desire of honest independence*, which always ensues upon habitual diligence and frugality.

“My parish is solely an agricultural one, and the Act has not only worked well, but proved completely successful. A few years before it was passed whole families were in the constant practice of depending entirely on the Poor's Rate for support; and so far from bestirring themselves to seek after employment, behaved with the greatest insolence, and their idleness was a great annoyance to the parish authorities. These very paupers are now led into more industrious habits, and scores now work who never attempted it before.

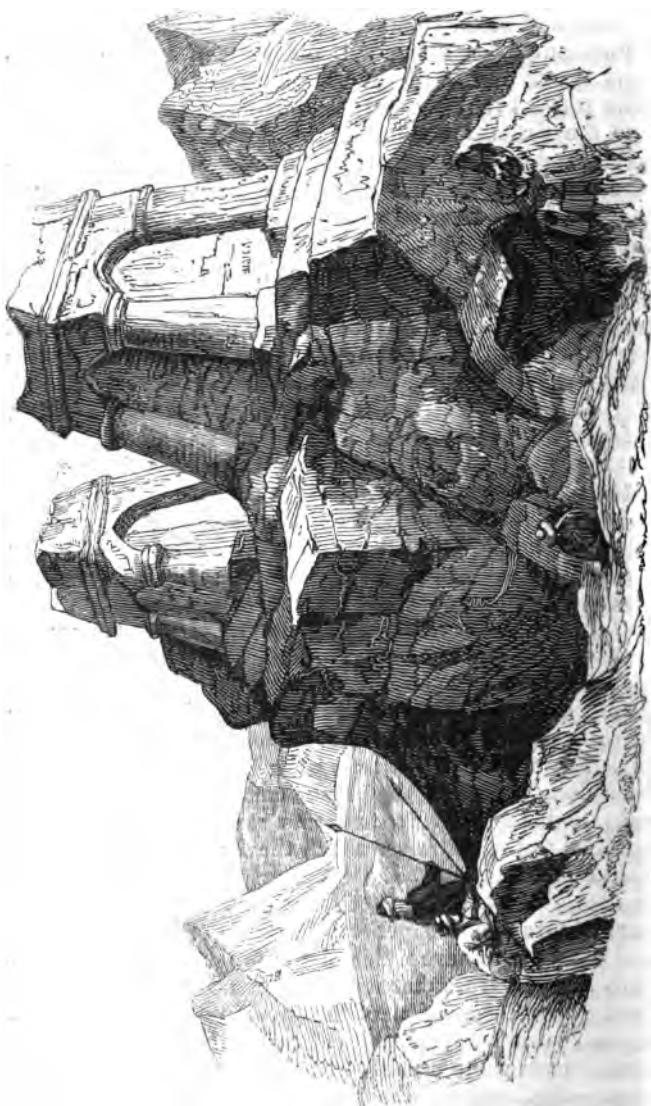
“The Act has likewise conferred one great benefit in effecting a wholesome change in the habits of the labourer; not only by bettering his condition, but improving his moral character, in enforcing upon him the necessity of provident habits; making him depend more upon his own resources; and by these means to raise his character in the scale of society. It has already taught him to look up more to his master, and be more anxious to oblige him, by which a kindlier feeling is engendered between the two, which feeling was becoming rapidly extinct. It unquestionably operates as a check to vice and immorality, in repressing rioting and fighting on the Sabbath day, which were continually occurring at one public house or the other. The labourer, fearful of losing his place of work, and feeling the opprobrium of being seen in these broils, wisely keeps aloof from them, and thus the money that would have been spent in intemperance is saved to the family. The Sunday's debauch was frequently the primary cause of his inability to work upon the Monday.

“In the Medical department the poor feel more grate-

ful, for the sick are better attended to than they ever were before, and better than the provident labourer ever could command. For under the old system, incessant complaints were made of the irregularity of the attendance. The present regulations sufficiently guard against all this, and the patients are visited two, three, or more times a week, and allowed wine, spirits, beer, meat, or whatever else may be requisite; advantages which they rarely enjoyed before. Several of the rate payers have expressed the greatest satisfaction at the altered appearance of the paupers after their admittance into the house; and upon their return home a striking change for the better has been plainly discernible; a convincing proof of the soundness of the rules and regulations, and the benefit they derive from regularity and cleanliness.

“Being an attentive observer of the working of the Act, I feel I am warranted in asserting that pauperism is gradually on the decrease, and is becoming partially eradicated; a blessing which all must earnestly desire to see. Many whom I am in the habit of conversing with, view it as conferring a great benefit upon the honest labourer, by holding out every incentive to industry, and imposing such severe checks upon the idle and dissolute.

“With respect to the financial department, it gives me great pleasure to say, that economy, however desirable, is looked upon only as a secondary consideration with a great number of the rate payers: and if forty per cent. or more has been saved in the expenditure of the different parishes of the Union, I am proud to say, that this has been done without abridging the comforts of the aged, the sick, and the infirm; and this saving may partly be ascribed to the restraints which the Act imposes upon the vicious, the lazy, and the disorderly, and to the vigilant control which the Board of Guardians exercises over the expenditure and the general business of the Union. I, and others who have watched the progress of the system with interest, trust that it will effect a great improvement in the moral condition of the working classes; and although poverty is inseparable from human nature, and the great incentive to crimes, that it will materially diminish these evils, and be the means of imparting permanent good to the peasantry of the country.”



ALTARS IN HIGH PLACES.

ALTARS IN HIGH PLACES.

THE accompanying plate represents the ruins of one of the altars, or piles, upon which sacrifices were offered to the Deity, whether by the patriarchs or their seed, or by the idolatrous nations of antiquity. The earliest of which we have any account is that built by Noah, after the deluge had subsided. Altars, therefore, were used before temples were erected: they were built sometimes in groves, sometimes on the highways, and sometimes on the tops of mountains. The patriarchs generally built their altars near a grove of trees, which, if nature denied them, were usually planted by the religious in those days. When Abraham dwelt at Beersheba, in the plains of Mamre, it is said, "he planted a grove there, and called on the name of the Lord, the everlasting God." (Gen. xxi. 33.)

The idolaters, in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to confine this imaginary god within walls, and therefore made choice of woods and mountains as the most convenient places for their idolatry; and when, in later times, they had brought in the use of temples, yet for a long time they kept them open-roofed. So prevalent was this custom, that the phrase, "worshipping on high places," is frequently used in the Old Testament to signify idolatry. God expressly commanded the Israelites utterly to destroy all those places where the nations of Canaan (whose land they should possess) served their gods upon the high mountains and upon the hills; and to pay their devotions and bring their sacrifices to that place only which God should choose. In order to prevent any approach to the idolatrous customs of the heathen, they were forbidden to plant any trees near the altar of the Lord.

The altars used by the patriarchs are supposed to have been of stone, and of rude construction: thus, the altar which Jacob set up at Bethel, was the stone which had served him for a pillow; and the altar of Gideon was a stone before his house. The first altars which Moses was commanded to raise, were of earth or rough stones;

iron was forbidden to be used in building them. (Exodus xx. 24, 25.) The Jews seem to have made the altar a privileged place, so that both in the wilderness, and afterwards in Canaan, it continued a sanctuary, or place of refuge, for those who fled unto it. Probably it was the horns of the altar in Gibeon, that Adonijah and Joab took hold of, as the temple of Solomon was not then erected.

M. D.

TO SAVE LIFE WHEN THE CLOTHES ARE ON FIRE.

THE recent frequency of deaths from burning induces us to notice a passage in "Lessons on Words and Objects," by Mr. John Smith, lecturer on education, which we hope will be extensively copied. It is a law of flame, to rise in the air: consequently, whatever we would preserve from destruction should be kept out of the upward direction of the flame. Every child should see this experiment. Take a match, with the brimstone broken off, or a piece of paper folded as a match or spill, light the end, and lay it on a tray, or the hearth, and the flame will make little progress; it will often fade away. But light it again, and hold it perpendicularly, and immediate destruction ensues. Hence, a person whose clothes catch fire should instantly lie down, so that there may be instant safety, or time to call for help; and the fact should be so frequently explained that no child would hesitate to do so, instead of running about fanning the flame.

ANOTHER LETTER TO BEE-KEEPERS.

My dear Friends,—In my last letter I told you five reasons why it is better to keep your bees in a double hive, such as I have described, than in a hive of the common sort. One of these reasons is, that with a double hive you can take the honey *without killing the bees*. This I am now going to explain to you.

If you have put a good strong swarm into your flat-topped hive, the bees will soon have filled it with comb, and will then want more room. Now, in the common way, you would let them swarm again, and thus relieve the parent stock, by sending off the young brood to shift for themselves. But this weakens the stock too much, as

bee-keepers are well aware. *Weak stocks* are always unprofitable; for they are hardly able to gather enough even to feed themselves, and are besides liable to be robbed and destroyed by wasps or other enemies. Never forget that in bee-hives, as well as in human families, *union is strength*. Instead of letting the bees swarm out and out, as much as they like, *keep them at home*, and they will do you better service. Give them room enough at home, and they will not want to emigrate. They only swarm because they breed and increase so fast, that the hive can no longer hold them; and if you give them more room in their old house, they will gladly occupy it, instead of seeking a new settlement. Now this is the meaning of having a second hive to put on the top of the flat one: it is to prevent them from swarming too much, by giving them room enough to stay at home. Notice well the effect of this management.

In ten days or a fortnight after you have hived the swarm into the flat-topped hive, you will find that they are preparing to swarm again. When you see this, take the corks out of the holes in the wooden top, and put the other hive on it. All signs of swarming will disappear at once, and the bees will go up into the upper hive, and set to work there immediately.

About the middle of August, or earlier if the swarm is strong and the season favourable, you will find the upper hive pretty well filled with honey. All that it contains is to be your share, but all that is in the lower hive must be left for the bees. In a good season you may get the upper hive filled twice over.

How to take the upper Hive.

For this purpose you will want two round pieces of tin-plate, or zinc, about the same size as the wooden top of the hive.

When you see by the little window that the upper hive is full, proceed as follows: First, with a long knife separate the combs from the wooden top, wherever the bees have fastened them to it. Then take one of the zinc plates, and pass it very gently under the top hive, between it and the wooden top, taking care not to crush any of the

bees. Take now the other zinc plate, and pass that under also, so that the two plates may lie one upon the other. Thus the bees which are in the top hive will be shut up close prisoners, and those in the lower hive will be prevented from getting out at the holes when you take the upper hive away.

The best time to do this is about nine o'clock in the morning of a fine day, when the greatest number of bees are out. Having put in the zinc or tin plates as above described, let the hive stay in its place all day, leaving the bees shut up. About an hour before sunset, lift off the upper hive with one of the zinc plates serving as a bottom to keep the bees from getting out. Carry it away carefully to the other side of the garden, and set it on the ground. Then take a small stick, and tap upon the hive smartly all round for about half an hour. This will frighten the bees, and make them still more eager to escape from their long imprisonment than they were before. Turn the hive upside down, and fix it in that position with two or three bricks or stones, and lift off the zinc plate. The bees will then, for the most part, fly home; but as some may, perhaps, still cling to their treasure, unwilling to leave it, it is as well to know how to get rid of them in this case. Carry the hive under cover for the night, set it bottom upwards, and tie a coarse canvas cloth over it. In the morning you will find the bees all hanging together in a cluster from the cloth, so that you can, without difficulty, lift them all out of the hive. Take the cloth gently off, with the bees hanging to it, and spread it out upon the ground in the sun, and you will soon see the bees fly home to the wooden-topped hive. Thus you will have a hive full of honey *without the loss of a single bee*, except you happen to crush one or two, which cannot always be helped: and besides this, there will be honey enough left in the lower hive to serve as a provision for the bees in the winter.

Next time I hope to tell you also how it is that you will thus get *better* honey, and *more* of it, than in the common way.

Your sincere friend,

A BEE-KEEPER.

SPIRIT-DRINKING.

GIN is starving thousands of people every year in England: families are beggared and ruined: misery, strife, and quarrels are the common consequence of spirit-drinking: the debts and difficulties, the fights and murders, and robberies, the madness, the self-destruction, and half the wretchedness and frightful accidents that we hear of, may be traced to drinking. The following extract from the *Quarterly Review* shows us that there is a prospect of a vast and splendid region being entirely stripped of its native population, by the love of spirit-drinking: they give away their very means of living, their most valuable articles of trade, for the mere love of whisky, which has been taught them by white traders, who take this means of imposing upon their ignorance, and cheating them to their destruction:—

“ In the splendid regions of the ‘far west,’ which lie between the Missouri and the Rocky Mountains, there are living at this moment various tribes, who, if left to themselves, would continue for ages to live on the buffalo which covers the plains. The skins of these animals, however, have become valuable to the whites, and, accordingly, this beautiful verdant country, and these brave and independent people, have been invaded by white traders, who, by paying to them a pint of whisky for each skin (or ‘robe,’ as they are termed in America), which sell at New York for ten or twelve dollars, induce them to slaughter these animals in immense numbers, leaving their flesh, the food of the Indian, to rot and putrefy on the ground. No admonition or caution can arrest for a moment the propelling power of the whisky; accordingly, in all directions these poor thoughtless beings are seen furiously riding under its influence in pursuit of their game, or, in other words, in the fatal exchange of food for poison. It has been very attentively calculated by the traders, who manage to collect per annum from 150,000 to 200,000 buffalo skins, that at the rate at which these animals are now disposed of, in ten years they will all be killed off. Whenever that event happens, Mr. Catlin very justly prophesies that 250,000 Indians, now living

in a plain of nearly 3000 miles in extent, must die of starvation, and become a prey to the wolves, or that they must either attack the powerful neighbouring tribes of the Rocky Mountains, or in utter phrenzy of despair rush upon the white population in the forlorn hope of dislodging it. In the two latter alternatives there exists no chance of success, and we have, therefore, the appalling reflection before us, that these 250,000 Indians must soon be added to the dismal list of those who have already withered and disappeared, leaving their country to bloom and flourish in the possession of the progeny of another world !”

V.

THE VAMPIRE.

THIS bat is peculiar to Sumatra and the adjacent islands, and although some writers have charged the creature with sucking the blood of cattle, and even that of human beings, whilst lying asleep, yet no immediate proof can be established that such has ever been the case. The vampires herd together, and towards dusk they make large flights over the lands, entering the groves and gardens of the inhabitants, in which they do great mischief, for, being fructivorous, the quantity of fruit they devour in a night is of serious moment to the Sumatran peasantry. They are also insectivorous, and, on this hand, effect much good, by clearing the gardens from mischievous insects. The hercules and rhinoceros beetles would become fearfully numerous, were they not kept down by this formidable bat. Their bite is very severe, and dogs do not seem readily disposed to worry them. The middle joint of each wing is furnished with a long claw, by which the creature is enabled to descend from one branch of a tree to another in pursuit of its prey. The vampire, from the construction of its frame, appears to be the connecting link between the sloth and the owl.—*Globe.*

THE YOUNG MAN WHO CAUGHT COLD.

“A YOUNG man, newly entered into business, caught cold one evening in going home. If he had lain in bed next day, and taken a little medicine, the ailment would

probably have left him; but, being anxious to attend to his business, which needed his utmost care, he could not submit to even one day's confinement. He went to his desk, and that evening, as might be expected, was a little worse. Being of a sanguine disposition, and resolute to perform his duty, he still persisted in going out: the consequence of which was, that his throat became more inflamed; though feeling no great pain, he did not conceive that he was in any danger. He even took a journey on the top of a coach by night, in order to despatch some piece of business about which he was anxious. His voice then sank to a whisper, yet he still attended his mercantile duties. At length a medical man, who chanced to be in his warehouse one day, observing his condition, told him he was risking his life by being out of bed, and recommended him immediately to go home and call in his ordinary surgeon. The young man complied with reluctance. Every effort was made to cure him, but in vain. The top of his windpipe and the tubes leading down into the lungs, had become ulcerated beyond cure, and he died in the course of a few weeks, lamented by all his family and friends. Thus was a young man of amiable character, and full of promise, cut off in the beginning of his days, in consequence only of a slight imprudence."—*Moral Class Book.*

PART OF THE TWENTY-SECOND PSALM, PARAPHRASED.

(*Sung, during Lent, in Bangor Cathedral.*)

1. O, my God, my God, behold me,
What doth now so long withhold thee
From attending to my cry?
Day by day my woe increaseth,
Nor by night my sorrow ceaseth;
Listen, Lord, regard my sigh.
2. All that see me scorn me praying,
Shake their heads and scoff me, saying,
Let him trust to God alone;
Lord, I call, for thou dost hear me;
Lord, thou knowest that I fear thee,
Come, O come, and claim thine own.
3. Who can tell my bitter anguish?
How my heavy heart doth languish,
Melts like wax before the fire;
Tho' my spirit thus is grieved,
Of all earthly good bereaved,
Still my God is my desire.

4. I am poured out like water,
As a lamb prepared for slaughter,
I can tell each starting bone ;
All my hope in thee derided,
Pierced my limbs, my clothes divided,
Hear, O Lord, my parting moan.
-

GRATITUDE FOR TEMPORAL MERCIES.

It is one great mark of a Christian temper of mind, when we have become accustomed to refer all the blessings we enjoy, immediately to that divine Hand which gave them. All men indeed allow in words, that every thing good proceeds from the Almighty Creator, who exerts the same power in continually sustaining and governing the world, as He did in bringing it out of nothing. But in most people this is a truth productive of scarcely any feeling, and very seldom seriously reflected on. They allow it in *words*, but in their *thoughts* it has very little place, and upon their *affections* scarcely any influence. But the humble and devout Christian is prepared by the spiritual exercises of repentance he has undergone, to value every favour he receives (because he knows he is unworthy of it), and to consider it as coming from the free mercy of God, and therefore a subject of the utmost thankfulness. He has felt that if he were treated as he deserves, no single blessing would be given him, no ray of comfort, not even temporal support and sustenance ; and therefore he receives with humble gratitude the very least enjoyments and conveniences it may please God to bestow. Besides this, his ardent love to his heavenly Father draws his mind on every occasion to think of Him, and makes every consoling circumstance of life a kind of ladder on which to climb from earthly things to the consideration of spiritual truth—"to look from nature, up to nature's God." His humility and his love are both engaged in exciting him to continual gratitude whenever any providential mercy, whether of a spiritual or temporal nature, relating to the soul or the body, is sent down from heaven upon himself or others. God is the Author and Giver of all : he, as a sinner, has so offended God, as to deserve nothing but evil ; and therefore, when *good* comes to him

instead, his heart is renewed to love and joyfulness, and praises are abundantly poured forth.

How different from this are the feelings and conduct of those who do not spiritually know God ! Whenever a misfortune occurs, or an ordinary blessing upon their property is withheld, they take to complaining and murmuring, neither feeling their own unworthiness, nor the multitude of undeserved favours they have already received from an offended and long-suffering God. How constantly do we hear these complaints, when it pleases the all-wise Providence to withhold the blessings of rain or sunshine, and to send us violent and unseasonable weather. And yet, when the scourge is removed, and we should expect a thankfulness to be felt, correspondent to the suffering which is relieved, the cold and hard heart refuses a thought of gratitude, or a word of adoration, to Him whose compassion and mercy alone produced the delightful change. Surely this is a guilt in which none should participate who have any serious feeling, or any knowledge of the Lord. Now that it has pleased Him to grant us a spring more delightful to ourselves, and excellent for the fruits of the earth, than we have seen for many years, surely it becomes us to render a tribute of thankfulness, and not to be unmindful of all the long-suffering and kindness with which we are treated. Certainly if we do not thus acknowledge the hand of God in giving us so much, He will be just in refusing us that abundant harvest, which now happily appears to be in prospect, to relieve the distresses of our afflicted poor, and to restore the prosperity of our country. Much depends, no doubt, upon the prayers of God's people, whether He shall chastise or comfort us ; and what hope of success, we may ask, can there be for *prayers*, when *praises* have been neglected and withheld for mercies already received ? The same confiding faith which can alone make prayer availing, will always produce thankfulness and joy when prayer has succeeded ; and we have great reason to fear, in every case, that where there is no such fruit of gratitude rendered to God, there has been but a weak and wavering belief in His promises or in His power.

E.

DRESS.

BEAR it in mind, my young friends, that your dress is a sort of index to your character; that a just and studied economy in dress indicates prudence and forethought, a reference to your future wants, and to the claims of others. How much nobler is this than to be a slave to fashion, one of that frivolous class described as "clothes-people," because they sacrifice every thing to clothes. Economy is not limited to avoiding extravagance. It will induce you to purchase the most substantial and lasting materials for your dress—to mend up an old garment, and *make it do*, instead of buying a new one. Nothing will help you so much in the practice of economy in dress, as being a good needlewoman. With a little trouble, you may learn how to make your own gowns—with contrivance you can turn and refit them. There is much economy in *timely* mending and neat darning, and a positive pleasure in making old clothes look *almost* as well as new, which those can never know, who cast aside the half-worn garment to replace it with a new one. *Sent by Y.*

CHEAP TABLE BEER.

Wotton-under-edge, Gloucestershire, Sept. 22, 1838.

SIR,—Having read in your excellent paper (for September last), addressed to the labourers, a useful hint for brewing good table-beer, I thought I would make a trial of it myself, and afterwards put the result of it to paper, for the benefit of those who should feel inclined to try it for themselves. I have now tried it exactly as specified in the paper, as to the quantity of the materials, but with an improvement in preparing it so as to boil it at twice instead of once. I would recommend all the malt and hops to be put into the boiler together, with two-thirds of the treacle; but instead of putting with it eleven gallons of water, I would only put seven, I then boil it altogether for two hours, the time specified, stirring it frequently during its boiling. At the expiration of the two hours I then remove it in a bucket to the cooler, and strain it,—malt, hops, and liquid,—through a hair sieve. When the liquid has all passed through the sieve, I take the malt

and hops a second time to the boiler, and with the remaining four gallons of water and treacle I have a second boiling for half an hour; I then remove it to the cooler as before, and strain it a second time until all the liquid has passed the sieve; the wort being then sufficiently cooled, I put into it half-a-pint of fresh balm, and stir it well together. When it is well mixed, I cover the cooler with an old sack, and in about four hours there is a fine head to it; I then let it remain for six hours longer before I turn it, first taking off the head of barm; it soon after begins to work very nicely through the head of the cask, and in six or eight hours more, the working is finished, and you can slightly bung it. I would recommend the cooler to be placed under cover as soon as the barm is put in and stirred, that it may forward the process of working. I will now give a statement of the expense in making it, and the after-profits thereon, sincerely wishing the poor labouring man may be enabled to brew his own table-beer, and thus keep him from the beer-shop.

FIRST EXPENSE.		s.	d.	PRODUCE.		s.	d.
One peck of the best malt . . .	1	10½		Seven gallons of beer at 1s. . .	7	0	
Half a pound of Farnh. hops .	1	0		Two quarts of ditto, ditto. . . .	0	6	
Three pounds of treacle. . . .	1	1½		One quart of barm	0	8	
Half a pint of barm.	0	2					
Coals	0	4				8	2
		4	6				

From the Labourers' Friend Magazine.

FRAUDS UPON THE POOR.

A NUMBER of tradesmen were summoned before the Finsbury magistrates, on Saturday, at the Sessions House, Clerkenwell-green, for having used false weights and unbalanced scales. The defendants consisted of bakers, coal and potato dealers, and chandlers shop keepers, and they were fined in penalties varying from 5s. to 5l. The magistrates expressed their determination to put an end to the extensive frauds that are practised upon the poor in the sale of coals and the articles of consumption.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

INSANITY FROM INTEMPERANCE.—On Monday last a car-driver in this town, named Brien, became insane, and was obliged to be confined and watched, in order to prevent him doing harm. His insanity is attributed to his having broken the temperance pledge, on which on Sunday last he was not only expelled from the Mathewite Society in this town, but dismissed from his employment.—*Nenagh paper*.

MURPHY, the weather-prophet, noted Sunday last for rain and snow showers! No fairer day could be desired in the very lap of summer.—*Globe*.

BETHNAL-GREEN CHURCHES.—Yesterday two sermons were preached at Christ Church, Clarence-street, Regent's Park, and collections made after each service, in aid of the funds for the erection of ten churches, parsonage-houses, and schools, in that destitute portion of the metropolis, the parish of Bethnal-green. The sermon in the morning was preached by the Right Rev. the Lord Bishop of London, to a numerous and highly respectable congregation, and his earnest appeal to their philanthropy and Christian duty was responded to by a most liberal contribution, amounting to 584*l.* 9*s.* 11*d.* The sermon in the evening was preached by the Rev. W. F. Hook, D.D., vicar of Leeds, and the collection amounted to 106*l.* 0*s.* 6*d.*: the amount of the two collections being 690*l.* 10*s.* 5*d.*, and a jewelled gold ring put in the plate in the evening.—*Globe*.

LONDON IN OLDEN TIMES.—The houses in London were mostly thatched with straw, but in this reign (Henry III.) it was ordered that all houses in the city should be covered with tiles or slates, more especially such as stood in the best streets, which were then very few, when compared with modern London; for where Cheapside now stands was a field, the principal part of the city lying more eastward. From Temple Bar to the *village* of Westminster was a country road, having gentlemen's houses adjoining it. This was the case for many years subsequent.—*Ince's Outlines of English History*.

VIRTUE OF WATER.—If people would but accustom themselves to drink water, they would be more free from many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like; which diseases are most common among those who drink strong drinks, and which water would generally prevent.—*Pratt on Mineral Waters*.

POSTAGE LABELS.—These stamps adhere firmly to almost all kinds of paper, except that very highly glazed, with which they should not be used.—*Globe*.

POSTAGE STAMPS.—The public should bear in mind that the postage of no letter above the half-ounce weight can consist of an odd number of pence. There can be no postage, for instance, which requires three or five penny adhesive stamps only. After the first ounce, each step ascends by two-pence.—*Globe*.

NOTICES TO CORRESPONDENTS.

We have received the communications of L. S. R.; E. A.; C.; J. A.; Y.; J. C. G.; F. B.; J. C.; F. S.; H.; F.; and "A Bee-Keeper."

THE COTTAGER'S MONTHLY VISITOR.

JULY, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for St. John the Evangelist's Day.....	217	Reflections suggested by an Evening Walk.....	234
Notes by a Country Clergyman	219	Potatoes propagated by Cuttings.....	235
About God and your Soul	222	It is the Spirit that Quickenseth	236
Effects of Reading Socialist Publications.....	225	Death by Chewing Opium	240
Rules and Regulations of the Kingston, Richmond, &c. Friendly Society.....	ib.	Remarkable Springs in Iceland	241
Christ the End of the Law....	228	My Country Pleasures	243
Secret Faults	229	Third Letter to Bee-Keepers..	245
Extract from a Sermon on St. John vi. 35	231	Precepts of our Blessed Lord..	247
The Christian Pilgrim's Song..	233	Extracts from my Family Bible	249
The Beneficial Effect of the Alotment System on the Morals of the Labouring Classes ..	ib.	Culture of the Parsnip	250
		Extracts from the Public Newspapers, &c.	251
		Notices to Correspondents, &c..	252

ON THE COLLECT FOR ST. JOHN THE EVANGELIST'S DAY.

THE next day, when Charles and I entered our blind friend's cottage at the usual hour, we found little Jane very much perplexed at discovering in the large Bible a picture of St. John, "quite different," as she said, from what she had seen in the housekeeper's room at the hall, where he was painted sitting by the side of a river, clothed in a garment of camel's hair, with a staff in his hand. Charles saw her mistake, and turning to the Collect in the Prayer-Book, told her to read the title of it, which she did, "St. John the Evangelist." "The St. John you saw in the picture at the hall is St. John the Baptist, who was the messenger sent to prepare the way for the

Saviour. To-day," added Charles, "is St. John the Evangelist's day; and, if grandmother likes, I will tell you his story."

"But you must first tell me what an Evangelist means;—one that preached the Gospel?"

"Yes; but it also means one who *wrote* the Gospel. There are only four *now* called Evangelists, though in ancient times all who preached were so called. Can you tell me who wrote the four Gospels?"

"Yes; Matthew, Mark, Luke, and John. Oh! now I understand that *this* St. John wrote the Gospel called by his name."

"You are right," said Charles. "He was the son of Zebedee, and the brother of St. James; and it was for them that their mother begged of Jesus places at His right hand and His left in His kingdom. They were at first only fishermen; but the Holy Spirit gave them power to do many wonderful works, and to bring many to the knowledge of Jesus. St. John in particular, by his writings, has instructed the Church for nearly two thousand years; and we ought to be very thankful for the light which they have given us, and diligently to read and meditate upon them, in order to reap all the benefit they were intended to convey to us. It struck me to-day," continued Charles, turning to me, when little Jane was gone to school for the afternoon, "as we were in church, while the minister was reading the Collect, the sun beamed very strongly through the window, and I thought how exact a resemblance its rays bore to that blessed light which brings healing to the soul, the light of the Sun of righteousness; the true light which lighteth every one that cometh into the world. The dark corner of the church where I sat was lighted up by the sunbeams, and it seemed to me an image of my own sinful heart, before the grace of God had opened my eyes, and turned me from darkness to light, showing me the evil of my nature, the sins of my daily life, and my need of a Saviour to redeem and cleanse me from my guilt. The sudden brightness at first dazzled me, for the day had before been gloomy; and it brought to my mind my first imperfect notions of religion, my doubts and fears and perplexities,

which, after a time, it pleased God to remove; and by His help I have been since enabled to 'walk in the light of His truth,' weakly, indeed, and with many hindrances from Satan and from the strivings of my inward corruption, but still without a wish to forsake the path."

"The path of the just," said our aged friend, "is as the shining light, which shineth more and more unto the perfect day."

"True, friend," said Charles, "and I doubt not, though your bodily eyes are closed against the light of day, you enjoy that better light within, which can make your darkness to be light; and you can look forward to that glorious appearing of our Lord and Saviour, when He shall call all His redeemed people to those mansions which He is gone to prepare for them in that city which hath 'no need of the sun neither of the moon to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof.'"

L. S. R.

NOTES BY A COUNTRY CLERGYMAN.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—*St. Luke xvi. 31.*

MEN are very apt, when in the midst of health and prosperity they are living a careless, ungodly life, to flatter themselves that whenever sickness, troubles, old age, or any other warning shall come upon them, they will, as a matter of course, turn to God and be saved. The daily experience which a large parish affords me serves more and more to convince me how true it is, that if men resist the ordinary means of grace and daily warnings which all must see around them, there is little reason to hope that extraordinary means would do more for them. Two instances which have come under my notice during the past month have deeply impressed the awful truth of the text before me upon my mind. I have long had an anxious eye fixed upon a certain master-builder in my parish, who, though I have every reason to believe him to be an honest and upright man in the world's estimation, was habitually absent from his place in church. Being in full employment, and enjoying robust health, he was not easily to be found at home; and whenever I met him abroad he was.

always evidently most anxious to avoid any thing like serious conversation; so that I had for some time given up all hope of leading him to make any preparation for another world, to which his years were fast bearing him, unless it should please God at any time to deprive him of the means of getting about his worldly calling. Upon my return home after a fortnight's absence, I learnt that Mr. — had been suddenly seized with a paralytic stroke, and had been for some hours in imminent danger, but was now somewhat recovered. Now, thought I, the time is come when I may hope, under God's blessing, to make some impression upon this man. I called, and at once proceeded to the room where I understood he was sitting. My visit was evidently not a very welcome one. "I am better, much better, I thank you," he continued to repeat, looking at the same time the lie which his lips uttered; "I am in no danger now; I shall soon, I hope, be able to get to my work again." "I am truly glad to hear that you are not in immediate danger," I replied; "for, indeed, it would be an alarming thing to think of dying in so unprepared a state as I fear you must be. I trust, Mr. —, no second attack would find you equally unprepared to meet your Judge." "O no, Sir, I trust it will not, though I have not been one of those wicked characters; only too careless, I confess. But, Sir, you must excuse my talking more about religion now; my head is not sufficiently composed: indeed, I fear it might bring on a fresh attack." He was now become so agitated, that I really feared further conversation at present might produce this effect, so I left him, resolved, however, to return upon the morrow, in the hopes I might find him in a better mood. I did so. He was out. I suspected he might have gone out on purpose to escape me; at all events, it was before he ought to have ventured. He had another stroke that night; and when I called next day, was speechless: the following night a third stroke carried him off. I learned from his attendant, that when sensible he had the greatest horror of meeting death, and almost as great alarm at the idea of my being sent for. Thus passed the season which he had probably often looked forward to, (when he thought at all,) as the seed-time for eternity!

I was coming away from my last visit to his house, when I was met by the awful intelligence that another of my parishioners (a collier) had just been hurried into eternity, by a rope breaking as he was going to his work. I knew the man well: he had been a careless, drunken man; but not apparently so hardened as some others. He had, indeed, once within the last three months appeared at church, the effect I afterwards understood (upon inquiring into this unusual occurrence) of an impression made upon him by the dangerous illness of one of his children. The child, however, recovered; and he never entered the church again alive. I had often remonstrated with him, and he as often promised amendment at some future "convenient season." I now hastened to his widow, whom I found, as might be expected, especially in one who had little knowledge of the comforts which religion can afford even in such moments, in a paroxysm of the most extreme and violent grief at this most unexpected blow, and surrounded by a crowd of her neighbours: the body had just been brought into the house. This was, of course, not the moment for more than a general but earnest exhortation to all present to take this warning to themselves; and having knelt down and addressed a short prayer to God for His assistance to enable us so to apply it, I left, determining to wait until the necessary bustle and excitement of the funeral were over, before I made an attempt to bring home the awful lesson more nearly to the widow. I called again the morning after the funeral. The subject was a truly painful one to enter upon; and I resolved as much as possible to keep silence as to any surmises concerning the state of the deceased, whose doom was now irrevocably fixed; and from a knowledge of his former life I naturally concluded that such a subject must be almost insufferable to his immediate family. His widow, however, soon relieved me from this scruple; for as soon as she had dried her tears (which, she assured me, were only shed upon her own and her children's account), she told me it was at all events a great comfort to her to know for *certain* that he was in heaven! For some moments I stood in utter amazement at this most unexpected intelligence. At length I said, "From whence

does this assurance come?" "Oh, Sir," she said, "the people who were about the pit's mouth distinctly heard him say, as he was falling, that if God would spare him, he would now sign *for ever* (alluding to the temperance pledge), and then he called out that he was converted, and those were the last words he spoke." It was in vain to attempt to show her how impossible it was that all this could really have been heard, or that he could have had time to utter half. She was deaf to all reason upon this point, and so I tried another method. "Had not your poor husband already signed the temperance pledge more than once, and broken it?" "Ay, yes, indeed; he had three times; but now he said he'd sign *for ever*, and besides he never before felt he was *converted*." In this manner she made herself deaf to all reason and arguments, and appears inclined, by all I can see, to go on much in the same careless manner as she did before this awful warning was sent to her, looking forward probably to the hour of her own death as the moment of conversion; and thus does it appear to have been lost to those for whose immediate use it would seem to have been sent. And may we not suppose that even was the poor departed collier permitted to send back a messenger from the regions beyond the grave, to warn those left in his house, the great enemy of souls would not be wanting in some expedient to blunt even that message to those who have so long and so obstinately refused "to hear Moses and the prophets." Reader, beware lest you suffer the day of your visitation to pass unimproved, and "the things which concern your peace" be hidden too from *your eyes!*

W. C.

ABOUT GOD AND YOUR SOUL.

You have a body that must sooner or later die, you have also a soul that will never die. In the next world there will be a day of judgment, when you will be put on your trial for the sins you have committed in this world; so great will be the amount of those sins, that unless you have some friend sufficiently powerful to intercede successfully for you, you will surely be condemned to eternal punishment. But God does not wish that you should

meet so dreadful a fate; far otherwise: He has given His Son to die a sacrifice for the sins of all mankind; He has appointed Him to intercede for all who will put their trust in His merits and atonement, and who endeavour to live as He has commanded them. You may at the last day be found amongst that number, and thus be pardoned and received into heaven; or you may not be so found, and thus shall hell be your portion.

The Bible declares the man whose soul is lost as no ways profited, though he may have gained the whole world. Do you wish to set about this all-important work? First see your need of forgiveness; look at your past life, at the sins you have committed against God, the evil acts you have done, the evil words you have spoken, the evil thoughts you have encouraged. God was ever near you, heard you, saw you, has written these things down against you; He knows how much time you have given to the interests of your soul and His service,—how much you have given to worldly business and worldly pleasure.

Well, you must confess yourself a sinner, *and it may be that at present you have no right to hope for forgiveness*; you may be now living just as many a one you have known was living, when it pleased God to take them away suddenly. You perhaps heard their friends argue, that though they certainly were swearers, drunkards, Sabbath-breakers, &c. still they hoped God would forgive them. God hath given us no such hope in the Bible, which alone contains His will; for we read there that none but the penitent, the changed in heart, and they only for Christ's sake, can be forgiven. These had but little time for penitence, had no opportunity of proving that their hearts were changed; the fever, the sudden fit, the accidental blow, took them at the time for which they were utterly unprepared; and up to the moment of their last seizure they were living with little care for their souls, little appearance of being servants of God, showing in their conduct no fruits to prove their faith in Christ. What had they to do with the Saviour here? What will He have to do with them when they will so much need Him?

My friend, if you really wish to live with no fear of

what a sudden end may bring upon your soul, if you wish to obtain the comfort of knowing that at the day of judgment Christ will intercede for you, at once forsake, as far as you are able, all the ways of sin; pray to God to give you sincere penitence for all you have done amiss, to so change your heart that you may live better in future; reverence His name, keep holy His sabbath, go regularly to church, join in the prayers there offered for you, attend to the Gospel there preached to you.

Let the first object of your life be the salvation of your soul; the living in a humble sense of all you need of God, and of all the many blessings you daily receive from Him. Study your Bible; ask your minister or some religious friend to show you the parts in that holy book which concern you most; they are easy to be understood, and God you will see has promised to teach them to you. Remember, if you love your wife and children, that you still must be parted from them; but that if you all hold one and the same faith, all die in that faith, there will be one and the same eternal home for you all, even heaven, where you may hope to meet, never again to be separated.

I will only now add directions to enable you to find certain texts in the Bible, to prove to you that what I have now said "about God and your soul" is founded on the unerring, unalterable word of God.

Ecclesiastes xii. 7.—2 Corinthians v. 10.—2 Peter iii. 9.—Ezekiel xviii. 32.—Hebrews vii. 25.—St. Matthew xvi. 26.—Psalm cxxxix. 1, 2, 3, 4.—1 John i. 8, 9.—St. Luke xiii. 3.—St. John iii. 3, 16.—Proverbs xxvii. 1.—St. James iv. 13, 14, 15.—St. Luke xii. 9.—St. Matthew vii. 22, 23.—Ezekiel xviii. 27.—Psalm li. 10.—Psalm cxlviii. 13.—Isaiah lvi. 2.—Jeremiah xvii. 22.—Ezekiel xx. 20.—1 Corinthians xiv. 15.—St. Matthew vi. 33.—St. Luke x. 41, 42.—Psalm ciii.—St. John v. 39.—Psalm cxix. 130.—Psalm xix. 7.—St. Matthew vii. 7, 8.—St. Luke xi. 13.—St. John xiv. 26.

You cannot spend some part of a Sunday better than by looking out in your Bible for these texts, and comparing them with what I have now told you.—*From a Handbill for the Cottage Wall, by the Hon. and Rev. S. G. Osborne.*

EFFECTS OF READING SOCIALIST PUBLICATIONS.

THE family of Mr. Parke, bookseller, Wolverhampton, were on Monday morning shocked by the discovery that one of Mr. Parke's apprentices, about 15 years of age, and of the name of Arthur Kenneth Hay, had committed suicide in the course of the previous evening. The unfortunate youth took tea with the family as usual on Sunday, and went out a short time afterwards, with the intention, it is supposed, of going to a place of worship. At supper time he was absent, and did not make his appearance in the house afterwards. The body was found quite stiff in a small room at the top of Mr. Parke's printing-office, used merely as a lumber room, about eight o'clock the next morning, and a phial was discovered near, which had contained prussic acid, no doubt the cause of death. The coroner's inquest is being held at the time of our going to press, and we shall not, therefore, go into all the particulars of this melancholy affair, but may, without impropriety, remark, that the mind of the deceased had latterly seemed to be much unsettled by the reading of Socialist publications, which he had procured without Mr. Parke's knowledge, and appears to have studied with much attention. The deceased, who was a youth of considerable promise, was a son of Mr. Thomas Hay, of Shrewsbury, and nephew of Mr. W. Hay, silversmith, of this town.—*Wolverhampton Chronicle*.

 RULES AND REGULATIONS OF THE KINGSTON, RICHMOND, &c. FRIENDLY SOCIETY.

1st. Object.—The object of this Society is to raise, by subscription, among the members thereof, a fund for the mutual relief and maintenance of its members in sickness and infirmity; and for securing, after their death, a sufficient sum for their funeral expenses.

2nd. Management.—This Society shall be under the management of a President, Four Trustees, a Treasurer, and Six Directors, who shall be annually elected at a public meeting of the members; one half of the directors to be chosen from among the honorary members.

3rd. Honorary Members.—Every person contributing a benefaction of five pounds, or an annual subscription of one pound, shall become an honorary member, but shall not thereby be entitled to any benefit or emolument from the funds of this Society.

4th. Benefited Members.—The members of this Society, who shall be entitled to all the benefits thereof, shall pay a monthly subscription, proportioned to their age at the time of their admission, as specified in the annexed tables. They must have attained the age of fifteen before admission, and not have exceeded that of fifty years.

5th. Allowance in Sickness.—The full pay of ten shillings per week shall become due to every member, under the age of sixty-five, confined to the house by sickness or infirmity, so long as he continues totally unable to perform any labour, or to execute any of his customary occupations.

The half pay of five shillings per week shall become due to every sick or infirm member who is able to leave the house, but not able to earn, in the course of any week, a sum equal to this half pay.

6th. Payments in old age, and after decease.—The member contributing monthly, according to the terms contained in the first table annexed, shall be paid five shillings weekly, free of all deductions, after he has attained the age of sixty-five; and after his death ten pounds shall be paid to his relatives for his funeral and the other expenses that may have occurred previous to his decease.

To the member contributing according to the terms of the second table no allowance can be made after attaining the age of sixty-five, and only five pounds after his death.

7th. Money obtainable on Loan.—Members of this Society, who have subscribed thereto for one whole year, may obtain, on loan, any sum not exceeding the amount of their subscription, on giving security for the repayment of the same within a limited time, and being joined in that security by a member of this Society.

The interest to be paid on the sum borrowed will be five per cent. or one penny per month on every twenty shillings.

FIRST TABLE.

10s. in Sickness ; 5s. after Sixty-five ; £10 after Death.

Age.	Monthly Subscription.			Age.	Monthly Subscription.		
	£	s.	d.		£	s.	d.
15	0	1	10	33	0	3	3½
16	0	1	10½	34	0	3	5½
17	0	1	11	35	0	3	7
18	0	1	11½	36	0	3	9
19	0	2	0½	37	0	3	11½
20	0	2	1	38	0	4	1½
21	0	2	1½	39	0	4	4
22	0	2	2½	40	0	4	6½
23	0	2	3½	41	0	4	9½
24	0	2	4½	42	0	5	0½
25	0	2	5½	43	0	5	4½
26	0	2	6½	44	0	5	8½
27	0	2	7½	45	0	6	1
28	0	2	8½	46	0	6	6
29	0	2	9½	47	0	6	11
30	0	2	11	48	0	7	5½
31	0	3	0½	49	0	8	0
32	0	3	2	50	0	8	8½

SECOND TABLE.

10s. in Sickness ; £5 after Death.

Age.	Monthly Subscription.			Age.	Monthly Subscription.		
	£	s.	d.		£	s.	d.
15	0	1	0	33	0	1	5
16	0	1	0½	34	0	1	5½
17	0	1	0¾	35	0	1	5¾
18	0	1	1	36	0	1	6
19	0	1	1½	37	0	1	6½
20	0	1	1½	38	0	1	6½
21	0	1	1½	39	0	1	6½
22	0	1	2	40	0	1	7
23	0	1	2½	41	0	1	7½
24	0	1	2½	42	0	1	8
25	0	1	2¾	43	0	1	8½
26	0	1	3	44	0	1	8½
27	0	1	3½	45	0	1	9
28	0	1	3½	46	0	1	9½
29	0	1	3¾	47	0	1	10½
30	0	1	4	48	0	1	11
31	0	1	4½	49	0	2	0
32	0	1	4½	50	0	2	1

The above rules and tables are given as an abridgment of those already published.

CHRIST THE END OF THE LAW.

ROM. x. 4.

CHRIST is the end of the law; because in Him were fulfilled the types, and ceremonies, and prophetic declarations which we read of in those books of the Old Testament, which are called the Law. He is the end of the law, because the purposes for which the Jewish law was established were accomplished in Him. The desire, moreover, and the endeavour to live by that law was a proof of sincere belief, and was a discipline of the mind, and was highly acceptable to Him who gave that law. And though legal sacrifices could not make the comers thereunto perfect, yet had they an important purpose, when we consider the dispensation of mercy which they pointed to; and we can well understand the Apostle's meaning when he said that the "law was a schoolmaster to bring us to Christ."

But how does the *Gospel* speak to us? It speaks to us as *fallen* creatures, as those whose nature had been corrupted, and who all had, consequently, individually and personally sinned, and thereby forfeited the hopes which the *law* held out only to those who had perfectly obeyed it. Man, then, had nothing to depend on but *mercy*; and the Gospel offers are full of mercy, mercy to *fallen* man. Mercy is freely and fully offered in the *Gospel*; and this mercy is obtained by the sacrifice of Christ, who suffered in man's stead. He fulfilled what the law could not do, in consequence of man's corrupt nature, and thus "Christ is the end of the law." To all who come unto Christ in true repentance He offers forgiveness. His faithful people,—those who have sought to follow Him,—are received, through Him, as if they had never fallen, and had been able to keep the perfect law. They have confessed their sins, they have turned to Christ in true repentance, they have sought salvation through Him, they have been guided by His Spirit; their heart's desire and their earnest endeavour has been to do His will; they have studied to live by His holy law. All who are thus the people of Christ are accepted by Him; He answers for them at the great day of accounts. They could not be

saved by the *law*, being corrupt through the flesh; but they are saved by Him who is the "end of the law." And He is, as St. Paul says, "the end of the law for righteousness to every one that believeth;" so that righteousness is the end and object of the law and of the Gospel; and the blessing is promised not to one nation only, to whom the law was first given, but to all who in faith and sincerity believe in and embrace the Gospel of Christ. V.

SECRET FAULTS.

"Who can tell how oft he offendeth: O cleanse thou me from my secret faults! Keep thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be undefiled, and innocent from the great offence."—*Psalm* xix. 12, 13.

"WHY are you so silent, aunt Lucy?" asked Mary M., as she walked home from church with her aunt.

Aunt Lucy.—I am accustomed, Mary, to walk home from church alone; I feel inclined to be silent, after hearing so good a sermon.

Mary.—Is it not equally useful, aunt Lucy, if we talk about the sermon to those who have heard it with us?

Aunt Lucy.—No; I do not find it so. On the contrary, I generally avoid talking about sermons: it leads us to criticize, and dispute about what is preached, and to listen with a view to judging of the merits of the preacher, rather than to making the application to our own hearts.

Mary.—That is what I find so difficult. I can remember a great deal of the sermon, and can always repeat the text; but I seldom see how it applies to myself.

Aunt Lucy.—It is difficult, and requires that we know something of ourselves; it is, however, the great use of sermons: they either teach us to understand the Scriptures, or to know and practise our Christian duties more perfectly; but this is no use, unless we apply such knowledge to ourselves.

Mary.—What part of the sermon this morning, Aunt, do you think applies to me?

Aunt Lucy.—My dear girl, you have only been a few days with me; and though I knew you very well as a child, yet I cannot tell what your faults are now. But why do you wish *me* to apply the sermon to you?—why

not ask yourself the questions which Mr. A. addressed to us all? You remember, I dare say, his explanation of secret faults.

Mary.—Faults that we do not commit wilfully, but through ignorance or negligence.

Aunt Lucy.—Yes; and he warned us against all evil habits, as they directly produce these very secret faults. The first point, then, for us to examine, is, whether we are living in the habit of any sin. We may commit a sin so often, that we no longer notice when we do it; the sin remains the same, and is more dangerous to us, since it becomes one of these secret faults.

Mary.—I can see that such faults deserve punishment; but, aunt Lucy, God will not punish us for faults that we do ignorantly and not wilfully.

Aunt Lucy.—The mercy of God is infinite; and we may safely trust to that mercy to pardon, through Christ, all those sins that we commit in ignorance; provided that such ignorance be not wilful. But how seldom is this the case! Why are we so ignorant, both as to what faults we commit, and as to what our duty really is?

Mary.—Because, I suppose, we do not take care enough to examine our own hearts, and to learn what the will of God is.

Aunt Lucy.—Yes; Mr. A. said very truly, that what we call sins of ignorance, are, commonly, sins of negligence, and proceed either from want of care in attending to the suggestions of our conscience, or from want of grace to enlighten the conscience. Did we act up to the light that we possess; did we keep the strict watch that we ought over the heart, and submit our principles and affections to the influence of the Holy Spirit as we ought, our consciences would be more and more enlightened, and our sins of ignorance would materially decrease.

Mary.—It was at this part of the sermon that Mr. A. quoted the texts, "He that hath, to him shall be given;" and "If any man will do his will, he shall know of the doctrine, whether it be of God."

Aunt Lucy.—Yes; and they are both texts that we should bear carefully in mind. In common life we act continually towards others on this principle, and yet for-

get that God has graciously told us, that He acts on the same principle by us.

Mary.—I do not quite understand you.

Aunt Lucy.—You were talking, yesterday, of your two cousins, Nancy and Jane. You told me that Nancy was so teachable, and so anxious to do what was right, and to please your mother in every thing, that it was a great pleasure to teach her, and to put her in the right way; but that you did not find it the same with Jane; that she was idle, and self-willed, and unwilling to learn, and therefore you did not attempt to teach her: was not this what you said?

Mary.—Yes; it is very true. I see now what you mean: the other day I saw Nancy trying very hard to learn her lesson, and I went directly to her to help her and explain it to her; but Jane had not even her book in her hand, so that I could not help her.

Aunt Lucy.—Exactly so; and when God sees one of His children striving to do His will, as far as she can, and anxious in her heart to know more fully what that will is, can we doubt that He will mercifully go to her and assist her, and explain it to her? We cannot. He has promised so to do; and he has told us, that if we seek we shall find.

Mary.—What is meant, aunt Lucy, by the last words of the text, "let no presumptuous sins have dominion over me?" I do not think Mr. A. explained that part.

Aunt Lucy.—He did not dwell upon the latter part of David's prayer, but he gave a short explanation of the words at the beginning of the sermon. By presumptuous sins, he told us, is meant, all sin that we commit, knowing it to be sin, all sin that our conscience tells us is sin; and when David prays that such sins may not have dominion over him, we may understand him to pray against habitual sins, against being brought under the power of any sin.

E. A.

EXTRACT FROM A SERMON ON ST. JOHN vi. 35.

"HE that cometh to me shall never hunger; and he that believeth on me shall never thirst."

It is necessary that we of course refer this wonderful and

comprehensive declaration in its fulness to the perfect fruition which they who come to Christ shall enjoy in heaven; but the truth may still hold good even in a lower and more earthly point of view. It by no means, as we know, always follows that worldly prosperity accompanies the living a life of faith on the Son of God. Such is not the line of God's dealings with His children. Those to whom the doors of the kingdom of heaven are opened, and to whom an everlasting inheritance is there secured, need in no wise be surprised though their portion on earth be but scanty. But we believe, that were there but more faith it would be found that more temporal support would be afforded to God's children, and that those who come to Christ in repentance, and those who believe on Him with a living faith, would frequently find themselves no losers even in a temporal point of view, by having exchanged the service of the world for the service of their Saviour. We know that there are wonderful instances upon record, of God's people having been supported when reduced to the lowest extremities of distress; when starvation and misery have stared them in the face, the promise has been often made good to them that the Lord will provide, and that He who has delivered in six troubles is able and willing to deliver also in seven, and thus they to whom Christ is the bread of life have frequently experienced that even this world's bread has not been wanting to them in the hour of their extremity.

There are no greater temptations to a man to disobey God's commands than when obedience appears to interfere with his worldly gains, with his means of supporting himself and his family. It needs no small exercise of faith, for the pious tradesman, especially if in distressed and needy circumstances, and hard-taxed to bring up his little ones with decency and to keep bread in their mouths, to close his shop (which is their sole means of support) on a Sunday, when others who deal in the same articles around him, by keeping theirs open, are materially increasing their gains. And again, as regards another class of society, it seems a hard thing to the industriously disposed workman, who can scarce pay his way through the week, and whose little ones are crying for bread, to refuse employment when he can procure it

on Sunday, and perhaps gain more on that one day than upon all others put together in the week, by ministering to the Sabbath-breaking dissipation of those around him who know not God; but let the pious tradesman close his shop in faith, let the God-fearing labouring man determine stedfastly within himself to have nothing to do with the wages of iniquity obtained by the breaking of God's holy day, and if the experience of God's children in every age be a criterion, then have we a warrant for assuring them, that however things may for a time appear otherwise by so doing, they are taking the best means to secure even a share of earthly prosperity; and that thus exhibiting the self-denial of a Christian heroism, to them even in this life shall the promise be made good, "he that cometh to me shall never hunger, and he that believeth on me shall never thirst." A. R.

THE CHRISTIAN PILGRIM'S SONG.

MY rest is in heaven, my rest is not here;
Then why should I tremble when troubles are near?
Be hush'd, my dark spirit! the worst that can come
But shortens my journey and hastens me home.

It is not for me to be seeking my bliss,
Or fixing my hope in a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.

Let doubt, then, or danger my progress oppose,
It will only make heaven more sweet at its close;
Come joy, or come sorrow, whate'er may befall,
One hour with my God will make up for it all.

With the sword of the Spirit ¹ of grace in my hand,
I'll march on in haste through the enemy's land;
The road may be rough, but it cannot be long,
And I'll smoothe it with hope, and I'll cheer it with song.

THE BENEFICIAL EFFECT OF THE ALLOTMENT SYSTEM ON THE MORALS OF THE LABOURING CLASSES.

THE magistrates of West Kent having met to consider the propriety of carrying into effect the Rural Police Act, requested an account of the number of allotment tenants in forty-two parishes in West Kent, and the number of

¹ Eph. vi. 17.

offences against the laws of their country committed by the same, when the following satisfactory statement was presented to them:—There were in all the forty-two parishes, near two thousand tenants, amongst whom there had been only *five* commitments in *four* years; and even these might be accounted for, from the fact, that several tenants had had land granted to them, with the view to their improvement, who had previously been committed to prison for poaching and various offences; and in the majority of instances their reformation had been effected. One man who had been in prison seven times, and had begged pardon of the magistrates and others for different offences fourteen times, has had land for two years, and during that period he has given no cause whatever for complaint, but has conducted himself in a steady, honest, respectable manner.—*From the Labourers' Friend Magazine.*

REFLECTIONS SUGGESTED BY AN EVENING WALK.

As I walked in the garden, on one of the many beautiful evenings which we have been permitted to enjoy this spring, I surveyed with delight the scene before me. It was rather late; the sun had set, but his rays still tinged the horizon with gold; while the moon, to fill his place, was rising, and shedding her cool and quiet light around. The spring flowers were all bursting forth; the sweet smell of the lilac scented the air; and the clustering bunches of apple blossom gave promise of abundant fruit in the autumn. In the woods at a little distance I could hear the song of the nightingale; and I must not omit to mention the beauty of the young leaves, peeping out in all their different shades of *green*. As I looked on, and enjoyed all these beauties of nature, I thought, Lord, what is man that thou so regardest him? that thou shouldest thus in so many ways have blessed him, and bestowed on him so many additions to the actual necessities of life? Our kindest earthly friends would think it enough to provide, as far as lay in their power, for our living respectably and free from want; but our Almighty Father has not only given us what is really necessary for

our lives,—He has given us countless mercies besides. He might have placed us in a world where the daily round of duty would have returned, without any thing to make a change in its course; where one day should have succeeded another, unmarked by any variety. But this is not the case: each day brings with it (if we do but mark it rightly) some fresh cause of gratitude to the Giver of all good. How much is there to delight the ear, the eye, the heart, in those enjoyments which I have just mentioned! and what cause for earnest, heartfelt thankfulness have we! The question and answer in Dr. Watts's First Catechism, "What must you do for this great God who is so good to you?" "I must learn to know Him first, and then I must do every thing to please Him;" does not confine its instructions to the little children who lisp it forth in our Sunday schools: it should be the constant desire of our hearts to return to God the only acceptable service we can offer, that of a humble and a thankful heart. We may learn to know God in His wonderful works, no less than in His holy word; to admire and to praise His unceasing goodness to mankind. Do not "the heavens declare the glory of the Lord? and doth not the firmament show his handywork?" "The sea is his, and he made it; and his hands prepared the dry land." "The works of the Lord are great, honourable, and glorious: the praise of them endureth for ever." Let our constant language then be, "Oh, come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation;" "for the Lord is great, and worthy to be praised: he is God alone." "Let us show forth his praise not only with our lips but in our lives, by giving up ourselves to his service, and by striving to walk before him in holiness and righteousness all our days," evermore praising Him, and saying, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O God, Most High!"

C.

POTATOES PROPAGATED BY CUTTINGS.

NUMEROUS recent experiments have proved that the potato can be successfully cultivated by cuttings or slips from the original stalk, without injury to it. We have before

us, at this moment, a sample of potatoes raised in this manner by Mr. Samuel Phelps, of Moyallon, which are average-sized edible tubers. The seed was planted on the 1st of April, and about the 20th of May, when the parent shoot had attained a length of ten inches, a cutting was detached, planted in riddled weed-compost, shaded from the sun, and watered several times, until it had struck cleverly; after which the process of earthing was put in practice, so often as the growth of the cutting required additional support and sustenance. The produce of the stalk is, under all circumstances, highly satisfactory; and an occasional leisure hour would not be mis-spent by our agricultural friends, at the proper season, in turning the experiment to account, or by seconding it with the combined results of their own research and observation, testing its real value in producing an earlier and a later crop in the same field from one planting of seed.—*Morning Post*.

IT IS THE SPIRIT THAT QUICKENETH.

THIS text contains a doctrine of the utmost importance, upon a subject in which many are lamentably accustomed to deceive themselves. There is often an appearance of spiritual life where in reality there is none; and there are other teachings besides that of the Spirit, which profit nothing to the salvation of those who receive them. But the Scripture quoted above shows that there is one power alone which can bring a man to a state of *spiritual* life preparatory to *eternal* life; and this is God's Holy Spirit. For this state is not produced by education teaching a mere task of doctrines; nor is it begun in the noisy outside show of interest in religious truth. But in the secret solitude of the closet, and the still more hidden recesses of the conscience and heart, there is kindled, at a particular and most memorable period of time, a train of thoughts and feelings unknown before. The vanity and unsatisfactoriness of this world are first seen and felt with an evidence which nothing can describe. The miseries of a lost soul in eternity, the blessedness of one that is saved, the evil of sin, the happiness of the holy, and, above all,

the terrible danger of the sinner's own soul, then press upon him with an entirely new weight of conviction, and fill his mind with new and awful contemplations. This is the beginning of the quickening; or rather, the preparation for its approach. The man is then brought to mourn over sin, and dread it as an enemy which he would now die rather than embrace again. He is horrified at his condition, his sinfulness, and his danger; and then, for the first time, he truly prays, because then, for the first time, he prays earnestly and importunately. In this state of darkness, fear, and wrestling, he may some time be left, for the trial of his sincerity and patience; but if he persevere in earnest prayer, the quickening Spirit of God is sent him, and then his life begins. He is pardoned, justified, and sanctified by the power of the Spirit. His burden of sins is taken away, his heart is relieved of the dread and misery that oppressed it, his mind is instructed and illumined by wisdom from above; he is now born anew of the Spirit. Being in Christ he is a new creature; old things are passed away; behold, all things are become new. He is now truly converted to God; and the knowledge of his heavenly Father, reconciled to him by the blood of Christ, gives him a joy and peace such as no other event ever did or ever could produce. In His favour alone, says the Psalmist, is life; and St. John says, "He that hath the Son hath life, and he that hath not the Son of God hath not life." To be alive, in the scriptural sense of the word, is to know and feel the love of God towards us, and the power of Christ's crucifixion and resurrection; to have communion with God as our Father, to obey and love Him from the heart, and to despise every created thing in comparison with Him. To be alive, is to see eternal things as eternal things, and temporal things as temporal things; to loath, abhor, forsake all temporal things which oppose our enjoyment of eternal things, and to be willingly a stranger, a sufferer, a loser in this world, so that we may attain the glories of the world to come. It is to see them not only in imagination and temporary feeling, but with the whole understanding, so that our vital principles of thought and action are entirely remodelled, and henceforth governed by them. It is, in the Apostle's

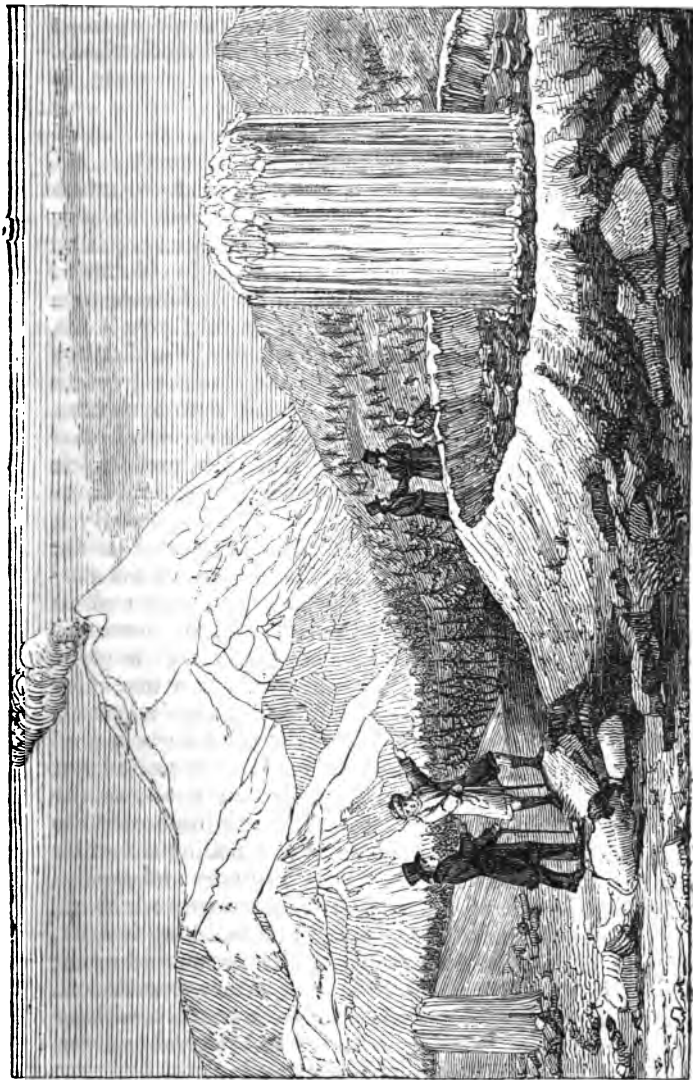
beautiful description, "to worship God in the spirit, to rejoice in Christ Jesus, and to have *no* confidence in the flesh." This life, so new, so singular, so unlike that of the natural man, and so opposed to it, cannot be produced but by the power of God, brought immediately and strikingly into exercise upon the soul. "It is the Spirit," says the Lord, "that quickeneth." Nature could produce nothing like it; man could produce nothing like it, in himself, or in another. Yet this, and nothing less than this, is life. All are dead who are not thus changed. They are in a spiritual death, which, if it continues, will end in everlasting death; for "verily, verily I say unto you, Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of heaven. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." But "to be carnally minded is death," while "to be spiritually minded is life and peace." This is the great trial of our faith and safety. "If any man have not the Spirit of Christ he is none of his." Have *we* not, then, the Spirit of Christ? What are we to conclude from it? Are we to speak peace to our souls when there is no peace? Are we to flatter our own hearts for our eternal destruction? Shall we give ease for a few years, and destroy for ever in hell? Assuredly, if we have not passed this change, we are still in the state of the natural man, who is dead in apathy and darkness. That change cannot have passed in us *unconsciously*. As well might we forget our recovery from a perilous disease, or our rescue from an impending death, or the most material change of our earthly condition, as forget this, when we were quickened by the Spirit of God, and passed from darkness to light. Either we *have* been thus quickened and renewed; or we *must be*, if we would be saved. In either case we must know rightly what the nature of it is, or we cannot judge what would be our condition if that event should overtake us, which *may* happen to any, when they can have no time to contemplate it. Death *may* overtake any of us, as it has seized unexpectedly upon thousands, and is now taking away many to their account, without the warning of a moment to prepare for it. Oh! if we are not *then* quickened by the Spirit, and alive to

God; if we have not in our consciences the witness that we are His, *dead* we shall depart out of the world, *dead* we shall appear before Him in judgment; and, as no change of heart can then be given, dead we shall remain for ever, where no Gospel again can be preached, and no quickening Spirit can be sought. If we would have true peace; if we would live in such a state that we might never be afraid to die, and would fear no enemy and none of those disasters to which man is subject; we must obtain from God that pardon and renewal which will make life or death equally blessed and desirable; nay, which will make departure from the body far better, because we should then be with the Lord. Remember, however, that it is the Spirit alone that quickeneth: we must give up all hopes and pretensions from our natural, unchanged state; we must renounce all thoughts that we are safe *now*, without the renewal of the Spirit, and must implore His mighty influence, like those in danger of perishing eternally. The flesh can assuredly profit us nothing; it is not only helpless, but an impediment, dragging us down by all its suggestions, ideas, and tempers into spiritual sloth and destruction. Let us listen to the voice of the Spirit now. Christ stands at the door of our hearts, and knocks. If that heavenly sound is *now* disobeyed and forgotten, it may not again be heard, until it shall speak at the last hour, not in invitations to mercy, but in a call to judgment. Whosoever hath, to him shall be given, and he shall have more abundance: if we follow the leadings of grace, and cease not to pray till we are forgiven and changed, the richest mercies of a gracious Saviour will be vouchsafed us, the presence and comfort of the Holy Ghost will be the answer to our prayers, and an adoption into the family of God. If we fall short of these, our Lord has told us the consequences: we shall die in our sins. If we do not enjoy the quickening influence of the Spirit, it is because we do not feel the awful value of our souls, and are not consequently flying with sincerity to the mercy-seat; it is because we are not earnestly praying, not *importunately* supplicating God, nor therefore truly repenting. May God grant to all who are in this unhappy and guilty state of mind power

to turn and be converted, before He shall come to call them to account for the talents that have been entrusted to them, and the privileges which have been offered them.
E.

DEATH BY CHEWING OPIUM.

ON Saturday evening an inquest was held at the London Hospital, on the body of a person named Wm. Cocks, who died on Thursday morning from chewing opium. It appeared that deceased had been employed by Mr. Bell, landlord of the Rose and Crown, in Parsons-street, Ratcliffe-highway, for some months, to play the pianoforte for the amusement of his parlour customers. Being in the habit of taking laudanum for some time, in various doses and at different times, he carried a bottle with him for the purpose ; but having forgotten it on the evening of Wednesday, he sent out for a pennyworth of opium, which he considered would answer the same purpose. The messenger who had gone to the druggist's was served by a female, and got what might be termed a good deal for her money ; and on receiving it the poor man placed it in his mouth as he would a quid of tobacco, and for some time played the instrument as usual. At length, however, the tune gradually died away, and the fingers of the performer fell from the keys, and he was found to be in a state of perfect stupor. Mr. Bell at first thought the company had given him drink, and that his appearance was produced by intoxication ; but on being told that he had not drunk anything, but had been chewing opium, he sent for one or two medical men, who recommended his immediate removal to the London Hospital, which was done. The stomach-pump was used, and other remedies adopted to counteract the effects of the poison, but they were of no avail, and he died on the following morning. Mr. Garritt, surgeon, deposed to the opium taken by the deceased having caused his death ; and the jury, after a minute and protracted enquiry, found a verdict to that effect, adding that deceased had not taken the poison with a view of destroying himself.—*Sussex Paper.*



REMARKABLE SPRINGS IN ICELAND.

REMARKABLE SPRINGS IN ICELAND.

THE picture represents some of the remarkable springs which are very common in a large island in the Northern Sea, called Iceland. The following account of them is taken principally from Von Troil's letters :—

"Iceland abounds with hot and boiling springs, some of which spout up into the air to a surprising height. All the fountains which have been contrived with so much art, and at such an enormous expense, cannot, by any means, be compared with these wonders of nature. The water-works at Herenhausen throw up a single column of water of half a quarter of a yard in circumference to a height of about seventy feet; those in Cassel throw it up, but in a much thinner column, one hundred and thirty feet; and that at St. Cloud, which is thought the greatest of all the French water-works, casts up a thin column eighty feet into the air; but some springs in Iceland pour forth columns of water several feet in thickness to the height of many fathoms; and many affirm, of several hundred feet."

These springs are unequal in their degrees of heat; but we have observed none under 188 degrees of Fahrenheit's thermometer: in some it is 192, 193, 212, and in one small vein of water, 213 degrees. From some the water flows gently; from others it spouts with a great noise. The inhabitants use it at particular times for dyeing; and were they to adopt proper regulations, it might be of still greater use. Victuals may also be boiled in it; and milk held over its steam becomes sweet, owing, most probably, to the excessive heat of the water, as the same effect is produced by boiling it a long time over the fire. They have begun to make salt by boiling sea-water over it, which, when it is refined, is very pure and good.

Among the many hot springs to be met with in Iceland, several bear the name of Geyser. The following is a description of the most remarkable of that name, and in the whole island :—It is about two days' journey from Hecla, near a farm called Hankadal. Here a poet would have an opportunity of painting whatever is beautiful and terrible in nature, united in one picture, in describing this surprising object. Represent to yourself a large field,

where you can see on one side, at a great distance, high mountains covered with ice, whose summits are generally wrapped in clouds; on another side Hecla is seen, with its three points covered with ice, rising above the clouds, and with the smoke which ascends from it forming other clouds at some distance from the real ones; and on another side is a ridge of high rocks, at the foot of which boiling water issues forth; and further on extends a large marsh, where are forty or fifty boiling springs, from which a vapour ascends to a prodigious height.

MY COUNTRY PLEASURES.

THEY tell me that I must shoot the birds and destroy their nests, or I shall have no fruit or flowers in my garden, for the birds will eat the buds of both. I delight to see the birds and to hear them: they look full of happiness; life seems all joy to them; and why should I put them to death? Whoever observes the moaning and grief of the parent-birds when their little family is taken away from them, must be unwilling to be the cause of this misery to those sweet songsters of the woods and groves, whom God seems to have made to be happy themselves, and to delight those who love to look at His works, and to praise Him for His goodness to all His creatures, "beasts and all cattle, creeping things, and flying fowls." I believe that I shall have fruit and flowers too, even though I leave my little birds at liberty; and, if they get a share with me, they amply pay me by their sweet songs and their apparent happiness.

I am told that the chaffinches, and other birds of that description, are so mischievous, that, whatever others may be spared, these *must* be destroyed, for they will eat every bud and blossom. I have a beautiful branch of a China rose-tree close by my window, full of buds and flowers. I saw one of these birds come and settle upon it, as if it came there for its meal. He did not see me; but I could see him through the window, and watch him as closely as if he had been in my hand. I was not so much afraid of my rose-buds as some others in the room were; for I did not believe that flowers were the food of these birds. The

little creature was, however, busy for a long time, and round about every bud and flower, and my rose-buds were thought to be in great danger. My little friend, however, did not touch a single flower, but busied himself in cleansing away all the insects which were thickly plastered on the stalks just under the buds ; and so, in truth, he beautifully dressed and polished up my flowers for me. Some sorts of roses, and many fruit-trees, are apt to have grubs *in the buds* ; and the birds in picking these out, pick the flowers to pieces at the same time ; but the grub would have been a worse enemy still. The little rogues are, however, at times mischievous, I allow ; but I forgive them.

Walking in my garden this morning, and busying myself among the shrubs and bushes, I heard a terrible screaming, and, turning round, I saw my dog running after a little thrush which had escaped from its nest, but which could not fly well enough to rise from the ground. The dog seemed just on the point of seizing the little bird : the mother-thrush flew at him violently, screaming and flapping about the ears of the dog, and thus saved the life of her little one. I had just time to call the dog away ; and the mother-bird contrived so effectually to conceal and shelter the frightened nestling, that I could see nothing more of it, though I returned to the spot almost instantly, and made a diligent search.

Birds seem to teach their young ones to fly by gentle means and slow degrees : they seem, on bringing them out of their nests, to encourage them to perch on the branches near them ; and they practise, by flying from one branch to another. If an unlucky young one happens to reach the ground, it is not able to rise again to its nest. I had a thrush's nest in a piece of ivy on the wall of my house. The young birds were one day alarmed, and all flew out of their nest, and came to the ground. They could not rise again ; and they were all caught but one, and put into a cage. The parent-bird regularly came to feed them, though the situation was public ; and this long after the birds could peck for themselves. But the old bird knew better than we did what was good for them ; and I believe would have continued to feed them for any

length of time if we had thought fit to keep them in confinement. A few days after, I found the little one that had escaped, nestled in a very snug corner on the ground; and the old ones had evidently regularly fed and attended on this little one, as well as to the others in the cage.

V.

THIRD LETTER TO BEE-KEEPERS.

MY DEAR FRIENDS,—In this letter I am going to tell you how it is, that by means of a double hive you can get *better* honey, and *more* of it, than in the common hives.

Why the honey is better.

In hives of the common sort, the bees have only one place to live in, and use the same combs both for breeding the young and storing the honey. A common hive is a house with only one room in it; so the bees are forced to have their *nursery* and *storehouse*, and all, in the same room. The queen-bee lays her eggs in the cells; and when the young bees are hatched and come out, the same cells are afterwards filled with honey. The consequence of this is, that the honey is not quite pure, and gets a bad taste; for there is a substance called *bee-bread*, which is what the bees use for feeding the young brood: it is of a dark yellow or brown colour, and has an unpleasant taste. There is always a good deal of this in every hive; and when the combs are cut up into small pieces, and all put into a bag to *run* the honey out, this bee-bread mixes with the honey and spoils the flavour of it. You know the finest honey is of a beautiful bright yellow colour, like gold or amber, and quite clear and transparent; but if the bee-bread gets mixed with it, the colour becomes darker, and the honey loses its transparency and delicate flavour. Besides, the combs in that part of the hive where the bees always live get foul and discoloured with the breath and heat of the bees; and this also helps to spoil the honey.

The best honey is what is called *virgin-honey*; that is, honey in combs which have never been used for breeding, and are new and clean. You may often get one or two

combs of virgin-honey out of a common hive; but they are chiefly the combs at the side of the hive, which are small, and do not hold much.

Now by means of the double hive, you can get a whole hive of virgin-honey. The queen-bee lays her eggs mostly in the lower hive, and seldom, if ever, goes up into the other, especially if the upper one is kept rather cool by letting in a little air at the bottom; so the lower hive is kept for the *nursery*, and the *storehouse* is on the upper floor, over it. Thus the upper hive contains no bee-bread, no young brood, and no dark, discoloured comb. It is filled with beautiful white combs and pure virgin-honey; and this honey, sold in the combs just as it comes fresh from the hive, will fetch half as much again as the honey out of the common hives. And besides this, when the honey is taken by smoking the bees, the smoke and the brimstone spoil the taste of it; whereas, by taking it in the way I described in the last letter, in the top hive, you want neither brimstone nor smoke, and the honey is obtained fresh and sweet, just as the bees left it.

Why you will get more honey.

Because in a double hive you have a larger number of bees employed in making honey. In every hive a certain number of bees are wanted for *nurses*: their business is to feed and attend upon the young brood, till they are hatched. About half the bees in a common hive are supposed to be thus employed; while the other half build the combs and fetch honey. Now as the queen lays only a certain number of eggs, there is only the same number of nurses wanted in a large hive as in a small one. A hive containing thirty thousand bees will have no more nurses than a hive containing twenty thousand. Say that ten thousand are busied in nursing: then, in a hive of twenty thousand bees, there will be ten thousand left to make honey; but in a hive of thirty thousand, there will be *twenty thousand* making honey. So that by keeping the swarm at home in a double hive, instead of letting them go seek another dwelling, you have probably twice as many bees making honey as you would if you let them go out. After a little while, it is as easy to have ten double

hives as ten single ones; and ten double hives will give you more honey than ten single ones to keep for yourself, besides what you leave for the bees to live upon in winter; and as the honey is worth so much more, your profit upon the whole will be much greater.

A gentleman, who kept bees in this manner, tells us, in a book which he wrote about it, that one summer he got 38lbs of fine honey from a top hive which had been put on only thirty days before. Who knows but that you may do the same? Only I should think that was a very fine season; and we cannot expect to have such seasons very often.

Your sincere friend,

A BEE-KEEPER.

PRECEPTS OF OUR BLESSED LORD ILLUSTRATED BY HIS
EXAMPLE.

Matt. vi. 34.—"Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Illustrated by His example. See *Matt. viii. 20.* also *John iv. 34.*

Matt. v. 44.—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—See *Matt. xxiii. 37. John xviii. 9. Luke xxii. 50; xxiii. 34.*

Matt. vi. 3.—"But when thou doest alms, let not thy left hand know what thy right hand doeth."—See *Luke v. 14.*

Matt. vi. 6.—"But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret."—See *Luke v. 16; vi. 12. Matt. xiv. 23.*

Matt. v. 16.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."—See *John xiv. 13. Luke xix. 37.*

Matt. vii. 1.—"Judge not, that ye be not judged."—See *Mark xiv. 37. John viii. 11.*

Matt. vii. 7.—"Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you."—See *John xi. 41.*

Matt. vii. 20.—“Wherefore by their fruits shall ye know them.”—See *Matt.* xi. 4.

Matt. xx. 27.—“Whosoever will be chief among you, let him be your servant.”—See *John* xiii. 4.

Matt. xxii. 21.—“Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's.”—See *Matt.* xvii. 27.

Matt. xxii. 37.—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—See *John* x. 17, 18. *Luke* ii. 49.

Matt. xxii. 39.—“Thou shalt love thy neighbour as thyself.”—See *Rom.* v. 6.

Matt. xxiii. 2.—“The Scribes and Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.”—See *Matt.* xxvi. 17.

Matt. xxiii. 10.—“Neither be ye called masters: for one is your Master, even Christ.”—See *Luke* xviii. 18, 19.

Luke vi. 30.—“Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.”—See *Matt.* xi. 28; xix. 14; xx. 32. The life of Christ is one continual fulfilment of this precept.

Luke ix. 23, 24.—“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”—See *John* xix. 17; xi. 8. *Matt.* viii. 20. The whole life of Christ, His trial and crucifixion, was one continual fulfilment of this precept.

Luke xii. 4, 5.—“Be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear; fear Him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.”—See *John* xix. 10; xviii. 11.

Luke xii. 40.—“Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”—See *John* xvii. 1.

Luke xvi. 9.—“Make to yourselves friends of the mammon of unrighteousness.”—*Luke* ix. 16.

Luke xvii. 3.—“If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”—See *Luke* xxii. 61, 62. *1 Cor.* xv. 2. *John* xxi. 15.

E.A.

EXTRACTS FROM MY FAMILY BIBLE.

Matthew, chap. v. from verse 43rd, to the end of the chapter.

MY DEAR FAMILY,—The Jews had heard from their teachers that they were to love their neighbour and hate their enemy; but they never heard this from God; for though they were commanded to put to death the Canaanites, yet this was a particular direction of the Lord, on account of the particular wickedness of this people. They were commanded to take care of the stranger or foreigner that came amongst them, remembering that they themselves had been strangers in the land of Egypt; and they were positively forbidden to hate an Edomite and an Egyptian. (Deut. xxiii. 7.)

The truth is, my family, that the Jews, like some Christians, were more willing to follow the notions and doctrines of men than the plain meaning of the word of God; and so they listened attentively to those who told them that God's law obliged them to love none but Jews, and them but coldly.

Fall not into the sin of the Jews; pray that you may extend your love to all enemies as well as friends, and that your love may not be measured by the selfish notions of your natural hearts and of the world you live in.

The corn of the unjust, as well as of the just, grows by the help of God's gracious sun and rain; and to the ungodly, the blessed Son of righteousness, and the Holy Spirit of truth and love, are mercifully offered. If you, then, would be the children of God, love all men: you are not to love the sins, but you must love the souls of sinners; for though the publicans or taxgatherers among the Jews, only loved those who helped them in their extortions, yet recollect that God loved you while you were yet sinners, and that while you were such, He sent His Son to die for you.

God is the high example proposed to you by your Saviour; his perfection you are through his grace to imitate, and though in all things He shows himself the very essence of all that is good, yet in this, above all, is God perfect, that He "is Love."

Make, therefore, God's perfection in love your constant

aim, that you may be known for his children, for the disciples of his Son, and for the converted of his Spirit.

A LAYMAN.

CULTURE OF THE PARSNIP.

THIS plant is much better suited for agricultural purposes than the carrot, it being more productive, and growing more freely on a greater variety of soils; it will do well on most soils that are not stony, but a clay or strong loamy soil appears best adapted for it: on these soils from 450 to 500 bushels per acre are frequently grown. The land that this root is intended to be grown on should be ploughed as deeply as possible, or trenched in the autumn; and as early in the spring as the season will allow, it should be well dressed down and cross-ploughed, at the same time ploughing in from fourteen to sixteen cart loads of good rotten dung per acre; then well scarify, harrow, and pulverize the land, and sow the seed the latter end of March, or beginning of April; but be certain that the seed is of the last year's growth, as, if kept over the year, it frequently will not vegetate. It may be sown broad-cast, drilled on the surface, or drilled on the ridge; and the manure then deposited in the same way. The latter plan is to be preferred, as the parsnip requires a considerable depth of soil, and by this means a greater depth is given. The distance between the rows should be from twenty to twenty-four inches; and in about ten days or a fortnight after the plants make their appearance they should be hoed, and in about a fortnight after set out for the crop, from ten to thirteen inches apart. If on the ridge, much care should be taken not to hoe the earth from them; and once or twice during the summer the earth should be drawn up to them, as the roots should not be exposed to the sun and the air. As parsnips are very hardy, and whilst standing in the ground will bear the most severe frost without injury, it is not necessary to dig them up to preserve them, as carrots, potatoes, &c. but they may be dug up as wanted for use; yet it would be well always to dig up a portion of the crop the latter end of October or beginning of November, because if a severe frost should set in it will be impossible to take them up at that time.

Those that are dug up in the autumn should be laid in a heap in a barn or shed, and covered with sand; but the whole of the crop should be taken up in the beginning of February: for as soon as the flower-stalks begin to form, the roots become hard and lose their quality. Parsnips are excellent food for all kinds of stock, and there are none but will eat of them freely. For milch cows they are to be preferred to mangel wurzel, carrots, or turnips; the latter of which give an unpleasant flavour to milk and butter, which is often so rank and bad as to be almost unfit for use; but the parsnip gives a peculiarly good flavour and richness to them, and makes them quite as good as when the cows are feeding on the sweetest pasture. They may be given to neat cattle; but for horses they should be cut and mixed with chaff: they should also be cut for sheep. In the isles of Jersey and Guernsey the parsnip is extensively cultivated for milch cows; and much of the butter produced from them is sent to Southampton and Portsmouth, which in the winter is far superior to any made in England. At that season of the year, Mr. Carr, an eminent agriculturist, near Warminster, has cultivated and fed stock more on this root than any agriculturist known in this country, and he speaks very highly of them as food for all kinds of stock. There are several varieties; but those best adapted for field growth are the Guernsey; if on a deep soil, as they frequently grow from two and a half to three feet long; but on a soil of less depth the hollow crowned will be best suited.—*Weekly Paper*.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

THIMBLE-RIGGING.—We have often been called to record the evil consequences arising from the folly of individuals in being induced to gamble with thimble-riggers, but we do not remember to have heard of a case, the end of which was so tragical as that we are about to mention. A young man named Manners, in the service of Mr. Sawers, Bell's Mills, having received his half year's fee at the term, fell in with a gang of thimble-riggers, who lured him to play with them, and, in a short time, stripped him of his whole money. He returned home in a melancholy state, and remained in that condition for some days, till he disappeared from the

place, and was not again heard of till the forenoon of Sabbath last, when his body was found in the canal. He was a sober steady young man, much respected by his master and fellow-workmen.—*Edinburgh Paper*.

SEED BEDS OF WHEAT.—Allotment tenants are earnestly recommended by one of their best friends to make seed beds of wheat, and then plant out the plants four inches apart, in rows at different distances, as four inches, six inches, nine inches, and see which answers best.

SOAP SUDS.—Gardeners and others are not sufficiently aware of the value of this article as a manure. It is commonly poured down the drains and suffered to run to waste; whereas if it were applied occasionally to the roots of vines, fruit-trees, &c. the vigour of the plants will be surprisingly increased. The exhausted lees of the soap-boilers has long been used as a manure; but few people think of applying the oil and alkali of the soap in its more valuable state of liquid.—*Sussex Paper*.

CLIMBING ROSES.—Many of the climbing and trailing sorts, and particularly the evergreen varieties of these, are well adapted for undergrowth in open woods; but in this case the timber trees should not be so close as to shut out the rays of sun from the roses. These also should be allowed, in some places, to climb to the tops of the highest trees, where they will flower profusely, and in a few years hang down, occasionally forming festoons from one tree to another, in a manner singularly beautiful and picturesque. The different varieties of *rosa arvensis*, especially the Ayrshire and evergreen roses, are particularly well adapted for this purpose.—*Loudon's Arboretum*.

PAYING of debts is, next to the grace of God, the best means in the world to deliver you from a thousand temptations to sin and vanity. Pay your debts, and you will not have wherewithal to purchase a costly toy or a pernicious pleasure. Pay your debts, and you will not have what to lose to a gamester. In one word, pay your debts, and you will of necessity abstain from many indulgences that war against the spirit, and bring you into captivity to sin, and cannot fail to end in your utter destruction, both of soul and body.—*Delany*.

"TWELVE months since," says one of our reformed characters, at Leeds, "I was, although in full employment, at a good trade, and no one but myself and wife to keep, a poor, ragged, wretched drunkard. I signed the pledge; and since that time I have spent 18*l*. in wearing apparel alone for myself and wife; besides paying off old scores, and procuring other useful articles for domestic use, and contributing to the help of the good cause. And this is nothing compared with the peace and satisfaction of mind which I have enjoyed; indeed, I have had more real enjoyment for the last twelve months than I had in all my life before, and I wish every poor drunkard was as happy as I am."—*Weekly Paper*.

NOTICES TO CORRESPONDENTS.

We have received the communications of L. S. R.; W.C.; Y.; A Layman; X. X. X.; A Bee-Keeper; Rev. C. V. Le Grice

THE COTTAGER'S MONTHLY VISITOR.

AUGUST, 1840.

CONTENTS :

PAGE	PAGE
On the Collect for the Innocents' Day	253
The Fourth Commandment ..	256
We can do Nothing of Ourselves	258
The Woodcutter	259
On the Advantages of Constant Employment	263
Paraphrases	266
A True Story	ib.
The Sin of Ridicule	267
Domestic Management	268
Erysipelas	270
The Bible	271
The Agricultural Population ..	ib.
Set your Affections on Things Above, not on Things on the Earth	273
To the Parents of the Children	
admitted into the School at North Witham	274
Cleaning Bottles with Shot ..	275
Kenilworth Castle	277
Fourth Letter to Bee-Keepers	ib.
Table of Savings	281
Sage Tea	282
Perseverance in Prayer	ib.
Remarks on Psalm xxvii. 11...	283
Potatoes and Brocoli	286
Remittances by Post	ib.
Penny Postage.—Adhesive Stamps	287
Mode of Sticking Peas	ib.
Extracts from the Public Newspapers, &c.	288
Notices to Correspondents, &c.	ib.

ON THE COLLECT FOR THE INNOCENTS' DAY.

A VIOLENT storm of hail and rain having prevented our going as usual to our blind friend, Charles, who had stayed for shelter in my lodgings, proposed that we should read together the portions of Scripture appointed for the Innocents' Day, and afterwards converse upon the design of the Church in appointing this day to be kept holy. After a few remarks on the cruelty of Herod, in putting so many infants to death in order to escape the danger of losing his crown, Charles said,

“It does not become us to inquire into the reasons which moved the Almighty to suffer such cruelty to be perpetrated. It is rather our duty to endeavour to bring the lesson which we may learn from it home to our own

hearts and consciences. I often think of our Lord's words to St. Peter, 'What I do, thou knowest not now, but thou shalt know hereafter.' Coupled with his rebuke to the same apostle, who sought too curiously to pry into his fellow-disciple's future fortune, 'What is that to thee? Follow thou me.'"

I was silent, for I felt Charles's reproof applied to me, as in the course of our conversation I had expressed some doubts as to the truth of the dreadful story we had been reading, on the ground of its seeming inconsistency with the divine goodness and justice. At length, Charles, observing my confusion, changed the discourse by calling my attention to the 2nd verse of the 8th Psalm, which he said would serve to explain the Collect we had been reading. "The Almighty," he observed, "makes use of the weakest instruments to accomplish his greatest purposes, and if we attentively study his Word, we shall there find much that appears dark and incomprehensible, explained. These infants were made the means of saving one child whose life was more precious than the world; even the Saviour of mankind, the holy child Jesus. It was for the glory of God that they suffered, and their light affliction wrought for them an exceeding and eternal weight of glory."

"But," said I, "is there not yet another reason why the Church so highly esteems this day, as to set it apart for especial services? I have been told that it is designed to keep alive in our minds the remembrance of those words of our Lord, 'Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven.'"

"Doubtless," said Charles, "there is a spiritual meaning in every history recorded in Scripture, which our Church teaches us to gather and store up for our instruction. The example of these children who *suffered* the Lord's will, is set forth to teach us that we, who are called Christians, must be ready both to do and to suffer whatever our Lord sees fit to command. It is true that these children had no will of their own, they knew not that they were glorifying God by their deaths, they had no power to choose death or life; but hence we may

learn that, to fulfil our Lord's precept of becoming as little children, it is needful that we give ourselves up *wholly* to his service, trusting ourselves and all our concerns in his hands, casting all our care upon Him, and saying with holy Job, 'Though he slay me, yet will I trust in him.'"

"Observe further," continued Charles, "that we pray in the Collect for this day, that God would 'mortify and kill all vices in us.' In every child of Adam the seeds of sin and iniquity abound, they are implanted even before our birth, for we are conceived in sin, and they will spring up and bear their bitter fruit of misery and death, if not timely destroyed by the hand of Him who soweth *good* seed in the heart. Do you remember, last spring, when we were watching some choice plants in the nursery garden, the man who was working there, said to one of his fellow-labourers, 'You must plant that plot much thicker, to kill the weeds.' We looked surprised, and asked the reason of this, when he told us, that as it was very difficult to root up the weeds without at the same time, taking up some of the plants they were trying to rear, their plan was to prevent the weeds gaining strength by filling the ground, so that they were unable to spring up above the good plants. 'You see,' he told us, 'whichever is the strongest, kills the other. We cannot get rid of the weeds, but we can prevent their hurting our plants, they will never be strong enough to stop their growth.'

"Now," continued Charles, "this man's words have sunk into my heart, and I have endeavoured to grow wiser and better for them; for what is my heart, dear friend and yours too, but a garden where weeds will grow, weeds which we cannot wholly root up. What then should we do to hinder their growth?"

"O Charles," I exclaimed, opening the Bible, "this blessed book will help me to the answer; we must pray always with all prayer and supplication for that gift of the Holy Spirit, which, if it dwell in our hearts, will enable us to bring forth fruit with patience. We must pray that God would multiply the seed which He hath sown in our hearts, and increase the fruit of our righteousness¹, that

¹ 2 Cor. ix. 10.

He would enable us to search and try our ways, looking diligently lest we fail of his grace; lest any root of bitterness springing up, trouble us, and we thereby be defiled¹."

"God grant we may indeed thus pray," said Charles, "for if we thus ask, we shall receive, the things we ask for being 'according to his will;' and blessed is the promise, that whatsoever a man soweth, that shall he also reap; and that he that soweth to the Spirit, shall of the Spirit reap life everlasting."

L. S. R.

THE FOURTH COMMANDMENT.

REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.—*Exodus, chapter 20th, verses 8, 9, 10, 11.*

I am sure nobody that reads this would wish to be a thief—no, they certainly would not. I suppose there is not a child in the school who does not think it very mean, and low, and wicked to steal. You would avoid the little boy who would put your ball or your top into his pocket, and thus steal it; and the little girl who would put your thimble or pin-cushion in her bag, and carry it home, would be regarded as mean and wicked. But suppose a poor man, who was without any home, should come to your house, almost without clothing, and very hungry.—You all pity him at once.—You give him food to eat, and your mother looks him up some clothing. And as he goes away, warm and comfortable, your father says to him, "Here, poor man, here are *six* sovereigns for you; I have but *seven* in the world, and give you six of them, so I

¹ Heb. xii. 15.

keep only the seventh for myself and family,"—ought not he to be very thankful to your father? I know you all think he should be so. But suppose that poor man went away, not thankful in the least, and in the night came back and broke into your house, and stole the *seventh* and *last* sovereign which your father has! What would he deserve? Why, he would almost deserve the gallows. He would be an ungrateful monster, and a vile thief. But suppose also, that in breaking into the house, to get the sovereign, he had to kill several people of the family. What do you say now? Is any punishment too severe? But take care, or you pass sentence upon yourself!

We are the poor man, and God has but seven days in the week. He gives us six of these in which to "labour and do all our work," and keeps only the seventh for himself. And the man, or the woman, or the child, who breaks the Sabbath, *steals from God*. Yes, he *robs* God! And in so doing, he sets a wicked example, which kills the souls of others. Is not this stealing, and more than stealing? Will you remember, then, that when you break the Sabbath you steal from God? Are not there many, who have often thus stolen from God? Yes, I am afraid so. Now do you think God will bless you, and prosper you in so doing?

You see why the families who break the Sabbath, and who do not go to the house of God, are generally so poor, and so miserable. It is because they steal from God every seventh day of their lives, and God will not, and does not, bless them in it. Those who keep their shops open on the Sabbath, frequently, instead of their getting richer, fail in business, and lose all the property they have. A gentleman took notice in New York for twenty-five years, that every merchant who thus broke the Sabbath, failed, without a single exception. And a great lawyer, who, at the assizes, was obliged to try many people for murder, says, that they all begun their sinful course by breaking the Sabbath day. I have therefore an earnest wish to have those children, and every body who reads this, "remember the Sabbath day to keep it holy." They will very likely say, and perhaps they intend to serve God *some time*, and improve the Sabbath *before they die*, but

are not ready *now*. Is this wise? Will you be like them? I hope not. "Whereas ye know not what shall be on the morrow. For what is your life? it is even as a vapour, that appeareth for a little time, and then vanisheth away."—*St. James, 4th chapter, 14th verse*. "Watch therefore: for ye know not what hour your Lord doth come."—*St. Matthew, 24th chapter, 42nd verse*.

"Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death."—*Exodus, 31st chapter, 14th and 15th verses*.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."—*Isaiah, 58th chapter, 13th and 14th verses*.

W. C.

"WE CAN DO NOTHING OF OURSELVES."

IT is no uncommon thing to hear persons making use of such expressions as this, "We can do nothing of ourselves." Now in this they certainly speak the truth; for no man, without the Spirit of God, can perform any of the actions of spiritual life. But whether this may be intended as an excuse for not having done better; or with a view of commending themselves by assenting so far to divine truth, or of bringing to an end a conversation, which appears likely to put them upon trial, and expose their ignorance and ungodliness; it is of no practical use to them. They have no intention at the time to seek divine help and assistance, that they may be enabled to do, by the grace of God, what they are unable to do by their own natural strength.

For though it be true, that by nature we can do no works pleasing and acceptable to God, for we are not

sufficient of ourselves to think anything as of ourselves; and as St. Paul expresses it, "I know that in me, that is in my flesh, dwelleth no good thing;" yet, as the same apostle tells us, "our sufficiency is of God," and "I can do all things through Christ which strengtheneth me." "I am the vine," says Christ, "ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit;" for "my strength is made perfect in weakness." And as St. Paul prays for the Ephesians, so should we pray for ourselves, "that we may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." From which we learn that the power of God in us who believe, is exceedingly great, for that the same mighty power by which he wrought out the resurrection of Christ from the dead, is now at work in each of us who believe, to raise us from the death of sin unto the life of righteousness; as it is said also in the second chapter of the Epistle to the Philippians, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure." If then every believer has the will and the power from God to work out his own salvation, must he say, "I can do nothing?" must he not say, as you have just now heard Paul saying himself, "I can do all things through Christ which strengtheneth me?" He must, and it is upon this ground that the followers of Jesus have such directions as that in Jude 20, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Rev. H. BULL.

THE WOODCUTTER,

A TALE TRANSLATED FROM THE FRENCH.

THE sun was setting when we reached the "Col de Trient." The air was sweet and pure; a light breeze gently stirred the branches of three old fir-trees which stood alone upon this height, from whence they served as signals to the valleys around. A thick, soft, sloping turf

was beneath their old hollow trunks; and there we sat down. I then said to my companion, "How delightful will be the time when the Christian traveller shall find the villages and the cottages of these mountains peopled by the children of God!" We have to-day entered five houses; we saw men at their work, mothers with their young families: you spoke to them of the Saviour; they scarcely knew even his name! O blessed Gospel! law of love and peace, is it not amongst scenes like these that thou oughtest to have the greatest power? but they are unacquainted with thee.

"The heart of man," replied my friend, "is the same everywhere. The idea of the innocence of rural manners is a brilliant, but deceitful dream: sin prevails as much under these wretched roofs amongst the gloomy rocks, as in the splendid abodes of our own country. Wherever a descendant of the first man is found, there also is found *sin*; and the peasant, in the eyes of Him who looks at the heart, is not naturally more pure than the luxurious citizen. But," added he, after a short pause, "there will be hereafter new heavens and a new earth."

"Yes," I replied; "but yet wherever a child of the first Adam is found, there is a *soul* which the Gospel, that 'glad tidings,' may fill with joy. Under the rude garb of the mountaineer, is there not a heart which the Lord has formed, and which the all-powerful Word of God may awake to life?"

As I uttered these words, we heard the voices of some peasants, who, having thrown their burdens on the ground, had stretched themselves on the grass at some distance from us. Some were lighting their pipes; others taking provisions from their bags; others were preparing to sleep. "Come," said I to my companion, "let us address them; perhaps the Lord will enable us to say something which may be useful to them." We approached the group, and cordially wished them good evening; they answered us in the same tone.

I have often found it difficult to begin a religious conversation with strangers. A kind of restraint appears to prevail on both sides; but by experience I have discovered that it is better to come straight to the point, and to

announce oneself at once as a pious man who desires to find others so. I did this in the present case ; and, addressing myself to the oldest of the party, I said, " Have you lived long in these parts, my good man ? "

" About forty years," he replied ; " that mill which you see down there is mine. I was thirty when I put the first load into it. I had worn out many a shoe upon the mountain before any of these young men with me were born ; so I begin to be weary before them."

" You will soon rest," I said ; " and it will be in the bosom of God, if you are his child."

" Child of God or not," said an old wood-cutter, who was sharpening his hatchet, " he must fall down like a fir-tree, and like it rot on the ground."

" Do you think, then, that you are only like a plant," said my friend ; " that you have nothing in your body which is worth more than a tree ? "

" I have never looked within," replied the man, turning towards his companions, who seemed amused by his jest.

" But do you think," I said gravely, " that *no one* looks within ? " He fixed his eyes upon me as if to see who I could be. " Yes," I continued, coming nearer to him, " do you imagine that He who made that sun which is setting, and who made you likewise, does not look into your heart, and see that you are an impious man ? " He placed his axe upon the ground, and seemed to wish to rise. " Stop ! " said I, " and listen to me a few moments : I do not wish to offend you or give you any pain ; I desire, on the contrary, to render you a service which no one, I fear, has hitherto rendered you." Every one rose, even those who before seemed disposed to sleep, and made a circle round the two old men, one of whom was quietly smoking a short pipe, whilst the other looked straight before him with a gloomy and discontented countenance. " Do you see," said I to the latter, " those mountains, those forests, this meadow, and the cattle who are grazing in it ? who do you think made them ? "

" When I was at school," he said, " they told me it was God."

" And has not this God made you better than one of those animals ? "

"If I was not better than one of them, I should go and graze with them."

"Then for what purpose do you think God has placed you in this world?"

"Oh! I scarcely think about it; one month passes away after another: the last will come just the same, whether I think about it or not."

"And after the last?" this question caused a long silence: every one was interested in the discussion; and why? You see, reader, it was because I was speaking to these men about their souls.

"After the last?" said the wood-cutter, shrugging his shoulders; "I am sure I know nothing about it."

"That is not true," said the miller: "no; that is not true: you know, as well as I do, that there is another life after this."

"What is that to me? I do not wish to think about that."

At these dreadful words, lifting up my heart to God, I took a little Bible, which I had about me, and read distinctly and slowly part of the 25th of St. Matthew. The miller listened a few moments, as if recollecting something; then taking off his hat he joined his hands, "Children," he said, "it is the Bible." Every one took off their hats. The wood-cutter alone remained with his head covered; he was agitated. I read with much feeling. When I came to the 13th verse, I said to the wood-cutter, "Do you know who the Son of man is?" He turned silently, and pointed to a cross which stood near. This touched me to the heart; and changing the subject, I read in the 10th chapter of St. Mark the cure of blind Bartimeus. "Friend," I said, placing my hand on his shoulder, "do you know who the blind man is?" He took off his hat, and passed his hand over his forehead. I then read the 3d chapter of St. John, from the 12th verse, asking the blessing of God upon his word. I was myself much affected, and wept. My friend prayed, leaning against one of the fir-trees; the aged man approached the wood-cutter, and took one of his hands. When I had read the 16th verse I stopped, and after a pause, said to him, "Tell me, will you then, perish? or is it not better

for you to believe in God and in Jesus your Saviour, than to harden yourself?"

"Ah, Sir," he said in a low voice, "if you knew what my life has been!"

"You should think about your death, James; you are old."

"That is true," said he, getting up; "yes; past sixty-two years of age; that is not young. Peter," said he to the miller, "what the gentleman has read to us has done me good. You have that book at home; you shall read it to me. Come, young men, do not laugh at the old soldier; I am not yet caught. However, I am much obliged to you, Sir," he said, stretching out his strong and brawny arm: "yes; much obliged. You did not know me, and yet you loved me. May God reward you!"

He turned away hastily and went down the hill whistling an air. I conclude it was to hide his tears. All the party separated. The miller stopped to say to us, "Pray to God, gentlemen, I entreat you; I think that this man's heart has been touched by the Spirit of God;" saying which he left us.

"Touched by the Spirit of God!" repeated my friend in astonishment. "How wonderful is the grace of God! Lord! may thy holy name be praised!"

Yes! may the holy name of the Saviour be praised! May his praise be in the mouth of all his children! May the Christian who reads this simple tale rejoice in the triumph of the word of life over a rough inhabitant of the mountains! and may he pray the Lord of the harvest, that He would send forth labourers into his harvest; "for it is great!" There are many, very many such proud hearts, who despise salvation and harden themselves against thoughts of the future; very few such souls who know what it is to be "taught of the Father!" M. D.

ON THE ADVANTAGES OF CONSTANT EMPLOYMENT.

A MAN who is taken up with the occupations of his calling has no time to bestow on the useless thoughts of the circum-

¹ John vi. 45.

stances and situation of other people. And by this means, a man of a sound active mind devoted to his business, has, by his constitution and active life, an easy remedy against discontent and envy. These painful passions gain no admittance into his heart. The wisest advice that can be given, is never to allow our attention to dwell on comparisons between our own situation and that of others, but to keep it fixed on the duties and concerns of the condition itself. But since some men will be busy in contemplating the advantages which they see others possess, and since persons in laborious situations are wont to view the richer classes of society with sentiments which not only tend to make themselves unhappy, but which are very different from the truth, it may be a useful office to point out to them some of those considerations which, if they *will* turn their thoughts to the subject, they should endeavour fairly to take into the account. And first, we are apt to murmur when we see extraordinary large fortunes placed in the hands of single persons,—larger, we are sure, than they can want, or, as we think, they can use; but whenever the complaint comes into our minds, we should recollect that the thing happens in consequence of those rules and laws which secure the property of us who are not rich, which guard and protect the poorest. It is not for the poor man to repine at the effect of rules and laws by which he himself is benefited every hour of his life, which secure to him his house, his earnings, his bread, his life, without which he, no more than the rich man, could eat his meal in peace or go to bed in safety. To abolish riches would not be to abolish and put an end to poverty, but, on the contrary, to leave it without help and assistance. Of the two it is rather more for the poor to stand up for the laws than the rich; for it is the law which defends the weak against the strong, the humble against the powerful, the little against the great; and weak and strong, humble and powerful, little and great, there would be, even were there no laws whatever. But it is so ordained by Providence, that whilst fortunes are only for a few, the rest of mankind may be happy without them. And this leads us to consider the comparative advantages and comforts which belong to the condition of

those who subsist, as most must subsist, by personal labour. A husbandman, manufacturer, or tradesman never goes to bed at night without having his business to rise up to in a morning. He would understand the value of this advantage, did he know that the want of it makes one of the greatest plagues of the human soul,—a plague by which the rich, especially those who are born to riches, are exceedingly oppressed. Indeed, it is to get rid of it, that is to say, to have something to do, that they are driven upon those strange ways of passing their time which surprises all who see them. A poor man's condition gives him that which a rich man can seldom find for himself, regular employment, something to look forward to to be done every day. Some few men of better judgment, and with good principles, do seek out for themselves constant and useful occupation. There is not one of you which takes the pains in his calling which some of the rich and independent men in the nation have taken, and are taking, to promote what they deem to be a point of great concern to the interest of humanity, by which neither they nor theirs can ever gain a shilling; nor will those to whom they are devoting their time ever know of their trouble, or ever thank them for it. I only mention this to show that the wise, when they are at liberty to act as they please, show by their conduct that a life of employment is the only life to make happiness. Another advantage which persons who are not in high stations possess, is the greater ease with which they can provide for their children. All the provision which a poor man's child requires is contained in two words, "religion and industry." With these qualities, though without a shilling to set him forward, he goes into the world prepared to become a useful, happy, and virtuous man. Nor will he fail to meet with a maintenance equal to the habits with which he has been brought up; and this is a degree of success sufficient for a person of any condition. These two qualities every parent can hope to give his children without any expense, because he can give them by his authority and example; and they can be given, I believe, by no other way so well. I call this a serious advantage of humble life, because in what we reckon the superior

ranks, it is *very* difficult to place a child in a situation which may support it in the habits in which it has been brought up in its father's house; and many are the parents who are obliged to part with their children to distant and unwholesome climates, because they cannot support them in their own country; and many are the young men who are obliged to remain single all their lives, because they cannot gain enough to support a wife and family.—PALEY.

Sent by a Correspondent.

PARAPHRASES.

2 Cor. xii. 5. Matt. xxv. 26.

Know this, my soul, and not in vain—
 Short is the number of thy days;
 How walkest thou in life's wide plain?
 Do thought and care attend thy ways?
 O tarry not, thyself to prove;
 Seek for the fruits of faith and love;
 Ask, am I ready for the cry
 Which calls me to eternity?

H.

Psalm cxvi. 8.

There to be blest at last
 When all earth's care is past,
 This is my holy calling:
 Thou who didst give me breath
 Will keep my soul from death,
 My feet from falling.

H.

2 Tim. iv. 8. 1 Cor. ix. 24, 26.

Guide Thou, O Lord, my way,
 And give me strength to quell,
 When pride would make me stray,
 Each sinful passion's swell.
 Infuse into my soul Thy light divine;
 Say to her; Watch and pray;—
 The crown will soon be thine.

H.

A TRUE STORY.

A LADY who was visiting in Bath, sent for a chairman one Sunday morning to convey her to Church, being at the time much out of health. On arriving at the Church, she offered him the usual payment, but he refused to accept of any remuneration for his services, adding that he

only made use of his chair on the Lord's day for the purpose of enabling the sick or feeble to attend Church—not for his own profit or gain.—The lady watched the man when he left her, and saw him afterwards calling at the houses of two or three sick persons (some of whom were too poor to offer him any payment); and after he had conveyed them to Church, he left his chair outside, and as soon as the appointed hour of service had arrived, he took his place within the aisle, and remained a reverent and devout worshipper till its conclusion, when he again rendered to those he had brought the same assistance in their return home.

Thus did this poor man fulfil the Lord's precept *in the spirit*, keeping the day holy, yet not refusing to do good on the Sabbath day. May all who read this, especially such as are engaged in any calling which requires them to work on the Lord's day—bear in mind this example, and carefully distinguish between the *heedless and sinful* breach of the Commandments, of which too many are guilty for the sake of a *little more gain*, and that truly Christian observance of it, which our Lord enjoined when He said, "The Sabbath was made for man, and not man for the Sabbath." L. S. R.

THE SIN OF RIDICULE.

It is a sacred duty of parents to teach children never to dare to sport with the natural defects of others; ridicule, and mocking and mimicry, are but too natural in lively observing children, and parents are but too often amused, with seeing their children practise them; and are sometimes weak enough to think it a sign of the child being clever; though the talent of mocking is common to all lively children, when it is not checked by the parents, or by a natural sense of modesty and discretion, which is almost always seen in *really* sensible children. But it is not only the defects of the body which are subject to ridicule; we sport too with those of the mind. Providence for wise reasons does not give to all alike. Are we therefore to hold another in contempt, or laugh at them, because they have not such good sense as ourselves? Are

we to ridicule a man because he has not the talent, or the opportunity, to learn what we have been taught? Can this be pleasing in the sight of God? Is it doing to others as we would they should do unto us? No, surely not! Let then parents and those who are about children, be careful to check the tendency which they show to ridicule others, and let them be made to feel how little they would like to have *themselves* held up to be laughed at for any defect which they cannot help.—*Sent by a Correspondent.*

DOMESTIC MANAGEMENT.

THE habits which are acquired when we are young are most difficult to be eradicated, even though we may have a sincere desire of exchanging them for better. Order, neatness, and cleanliness, should then be practised by the mother of a family, if it were for no other reason than by example to form her children to habits which will be so essentially useful to them in after life. A mother, by enforcing on her daughters the necessity of industrious regularity, endows them with a property which will prove most valuable to them in their future destination. The woman whose time is her capital, and who does not waste it by negligence, forgetfulness, or irregularity in her work, may be considered to be twice as rich as she who has to run for everything, and look for everything just at the moment it is required. If engaged as a household servant, how much is her value enhanced by habits which gain her the esteem and goodwill of her employers, and by which she makes friends to herself through life.

Order and regularity, punctuality and cleanliness¹, are then absolutely necessary in the management of a family. In no portion of domestic occupations are they more necessary than in the preparation of the daily meal of a household. The combination of these qualities in prac-

¹ The cleanliness here recommended is very different from that spirit of bustle and confusion which is often witnessed in people who, to use the words of a popular writer, "are always dirty under pretence of being always leaning."

tice constitutes *good management*. Let us examine a little farther into the good effects of this, and let us, for the sake of illustration, suppose that four married labourers, earning exactly the same money, are returning home for their daily meal. We will give these men names that we may the better distinguish them from each other.

John, Thomas, James, and Robert, have just entered their respective houses. John's indolent wife sets before her hungry husband bread and cheese, or bread and butter, for his dinner, and he spends more money in satisfying his appetite on this comfortless fare than if a savoury meal had been prepared for him, causing him to feel that he had indeed a home, and a wife busied for his comfort.

Thomas comes in ravenous from the field; he smells the fragrant mess preparing for him, and is impatient to partake of it, but the process is not yet completed; his tardy wife is now flushed and hurried with needless bustle, and he is obliged to wait amid noise and confusion. At length, he snatches his portion, but in vain is the spoon lifted to his mouth; its scalding contents cannot be tasted until the heat is somewhat lessened. His hour is now elapsed, and he must back to his work—irritated, he seizes a crust, and execrates this want of punctuality as a crime.

The wife of James is a skilful cook, and no one can better produce from the ingredients a well-flavoured dish; but unfortunately she is a slattern. James is of decent and cleanly habits, and is annoyed at sitting down amid the litter with which the floor is strewn, while the savoury steam of the preparation in vain invites the appetite; the dirty hand which offers it, and the unclean vessel which contains it, cause him to turn with disgust, and take his dry bread in preference. Is there not a fear, that these men, though well disposed, may resort to the alehouse for that comfort which they cannot find at home, and thus divert their earnings and affections from their families, and their own domestic hearths?

Robert finds his meal ready prepared for him, his wife neatly and cleanly dressed, at leisure to sit with him, and their children round the social board, on which is placed their homely dinner of good, nourishing, and pleasant

food, accompanied, it may be, by a mug of his own home-brewed beer, and a slice of his own home-made loaf; and yet, with all these comforts around him, having a happy home—"a home which he loves," he will spend less of his earnings on his mere living than any of his three neighbours.

It is matter of surprise how Robert's wife finds time for all she does: she never seems hurried; she has always a minute to spare; and yet she performs more than double the work accomplished by any of her neighbours. They say she must have some kind genius presiding over her household. Yes, she has a kind genius, and that is, *good management*, which causes Robert, with the same amount of money, to be, in fact, a richer as well as a happier man than either of his fellow-labourers. It need not, however, shed its influence over *his dwelling alone*—it may, in a degree, be obtained by all who will take a little trouble for its acquirement; the humblest situation—the most untaught intellect—are not excluded from its advantages.—*Working Man's Companion. Taken from the Labourers' Friend Magazine.*

ERYSIPELAS.

MR. EDITOR,

As you frequently admit in your "Cottager's Visitor," advice regarding the health and comfort of your readers, I beg to offer you the following hints respecting Erysipelas.

It has long been the custom, as soon as this painful complaint discovers itself, to apply flour to the part affected. A case has lately come under my notice in which a skilful medical practitioner recommended bran and water, in preference to the flour; the patient tried both plans, and experienced so much the greatest relief from the application of the bran and water, that it was persevered in till the complaint entirely subsided.

"To a pint of bran put three pints of water, boil ten minutes, then strain it, and when cold use it very frequently by means of a soft sponge." C. P.

THE BIBLE.

THE Bible is the richest treasure which you can possess ; and, if it be read carefully, *and with prayer to God that you may understand it*, it will make you wise and happy for ever. It shows you that the gospel of our Lord and Saviour Jesus Christ is the greatest blessing which God ever gave to mankind. It tells you how your sins may be pardoned, how you may be reconciled to God, and how you may, after death, live for ever with him in heaven.

The fallen state of all mankind, through the sin of Adam and Eve, and the mercy of God to us, through Jesus Christ, are the two great truths of the Bible. Pray, then, that God would enable you both to understand these truths, and to love him for having made them known to you. The more you *read* your Bible, *with prayer to God*, the more you will love it ; and, the more you love it, the holier and happier you will be. Read it, therefore, every day, believe all that it tells you, and do all that it commands you. It will be a certain cure for all the evils of life ; it will make you not afraid to die ; and it will give you a good hope of happiness beyond the grave. Pray to God every morning and evening. Never do anything which you cannot ask him to bless. Keep, as much as possible, from bad words, bad thoughts, bad actions, and bad company. Never tell a lie, nor make light of the smallest sin. Be humble. Be modest in your behaviour to every one. Be respectful to all above you. Be loving to your equals ; and be kind to all below you. Always do to others as you would have others do to you. Be contented in the state of life in which God has placed you. If you live such a life as this, good men will love you, even bad men will respect you, and Almighty God will give you His blessing.

Sent by L. S. R.

THE AGRICULTURAL POPULATION.

AMIDST the great efforts made in the present day to promote the noble cause of agriculture, it is most satis-

factory to find that the condition of the farm labourer is not overlooked, but that every disposition is shown to encourage good habits, and consequently to raise him in the scale of society. The Leominster Society offers about twenty premiums to deserving labourers and female servants, which cannot fail to produce a good effect, and for which the members of that excellent institution deserve the thanks of every well-wisher to the humbler classes. Doubtless the time will also come, when the agricultural population will have the same facilities for mental improvement as the inhabitants of towns, and when the brutalities of the Sunday wake shall be exchanged for enjoyments and recreations more becoming a rational being. At Winchcomb, Gloucestershire, a society has been formed for the express purpose of rewarding meritorious farm servants; and at the first anniversary, recently held, Lord Ellenborough, the chairman, after distributing the prizes, remarked, "that it was highly gratifying to his feelings to observe the landlord, tenant, and labourer, united in one common interest; they were all members of one large family, and it was a source of the deepest satisfaction to see so many labourers who were entitled to respect on account of their good conduct. Inequality of condition was inseparable from human nature; as long as man earned his bread by the sweat of his brow, it could not be otherwise. If equality were established in the morning, it would cease before night. It was in the power of every person to improve his condition in life by perseverance and industry; and the agricultural labourer, if his conduct were good, was as much entitled to respect as the most exalted persons in the country. It was impossible to speak in terms too high of the general behaviour of the poorer classes belonging to the Winchcomb district, and the kind offices which they performed towards each other. Those individuals were much mistaken who supposed that the poor were ungrateful for the benefits they received, or were insensible to the kindness of their benefactors. The higher classes of society might learn a salutary lesson by visiting the cottages of the poor. They would then see with what resignation their humbler brethren endured the

most afflictive dispensations and misfortunes—a resignation which was owing to the religious feelings they possessed.—The character here given of the Winchcomb labourers may well be applied to those in Herefordshire. Certainly the exemplary manner in which the latter generally bore the privations and trials of last winter, entitles them to this remark, and it was most gratifying in conversing with the fathers of families, to find how little their difficulties detracted from their general feeling of contentment and sense of gratitude for any kindness shown by their employers. Of course there are exceptions to this observation; but, as a body, the pernicious principles now actively at work have here made scarcely a perceptible operation, and there is not a better-disposed population than the agricultural labourers of Herefordshire.—*Hereford Journal*.

“SET YOUR AFFECTION ON THINGS ABOVE, NOT ON
THINGS ON THE EARTH.”

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven.—*Matt. vi. 19, 20.*”

How much instruction is contained in those few words. Did we read them rightly, we should not surely be so much engrossed by the cares or the pleasures of this world. What are our earthly treasures? This text certainly refers to those treasures of silver and gold, of houses and lands which are so earnestly and sinfully sought after by many, even until every thought and desire is that of amassing wealth. But there are other treasures in which we may as easily experience grief and vexation. A mother after watching, weeping, and praying over a beloved child, when at length looking earnestly for the fruit of her exertions for his welfare, may see with grief and despair that the good seed has been choked by evil seed. That tares have sprung up with the wheat so carefully sown, and that all her cares have been of no avail. She is bowed to the ground in agony and vexation of spirit. A husband and wife so devoted to each other, as to have neglected their God, are separated. Death, the destroyer of the young and the old, of the good and the bad

happy object of mutual affection, as well as the miserable outcast—comes, and with his relentless hand snatches the loved one away, and leaves an inconsolable mourner. Friends once united by the bonds of warm affection become estranged; one idle or thoughtless word, one unkind look, will wreck the friendship of years. All earthly ties can but end in disappointment. The pleasures of youth fade away, and are followed by the anxieties of manhood, the graspings of ambition, to be again succeeded by the feeble and querulous complainings of old age.

Why do we not look up to that hope and that aim which can alone secure our happiness? While we sojourn in this our pilgrimage, acquaintance with God and trust in his protecting love can calm our troubled spirits and give rest to hearts aching from the loss of earthly comforts. That religion, which it is as much our interest as it is our duty to seek, can give us peace when all other things have lost the power to do so; and it holds out to us hopes which can never be frustrated. Under the influence of true religion we can look to that bright and happy world where we are assured neither sorrow nor sighing shall find entrance; where no moth nor rust can corrupt; where no thief can break through to steal those joys, and that endless peace which are prepared for the humble believer, through the merits and mediation of his glorified Redeemer.

C.

TO THE PARENTS OF THE CHILDREN ADMITTED INTO
THE SCHOOL AT NORTH WITHAM.

1. THE visitors who superintend the School, are desirous to train up the children educated there, in habits of diligence and good order, in principles of religion and morality, and in obedience to their parents; that they may be prepared to fulfil the duties of the stations in which they may be hereafter placed. In this good design, you are earnestly invited to join with them; for, it will be in vain to give good instruction at School, if it is not seconded by the endeavours of parents at home. You are entreated then, to be very careful that your children attend the School punctually at the appointed hour: let them be always clean washed and combed, that they may

learn to be ashamed of not being neat and cleanly. You are earnestly requested also not to allow them to run about the streets, out of School-hours, or to make acquaintance with idle and disorderly children; and particularly on the Sunday, out of the hours of attendance at School and Church, keep them at home under your own eye, and see they are properly employed.

2. Be careful that they say their prayers, night and morning; and make them spend a few minutes every night, before their prayers, in recollecting their faults; and be frequently reminding them how necessary the favour and blessing of God is to their welfare and happiness in this world, and that which is to come.

3. If you break through these Rules, your children will be punished; and upon continuing to do so, they will be turned out of the School.

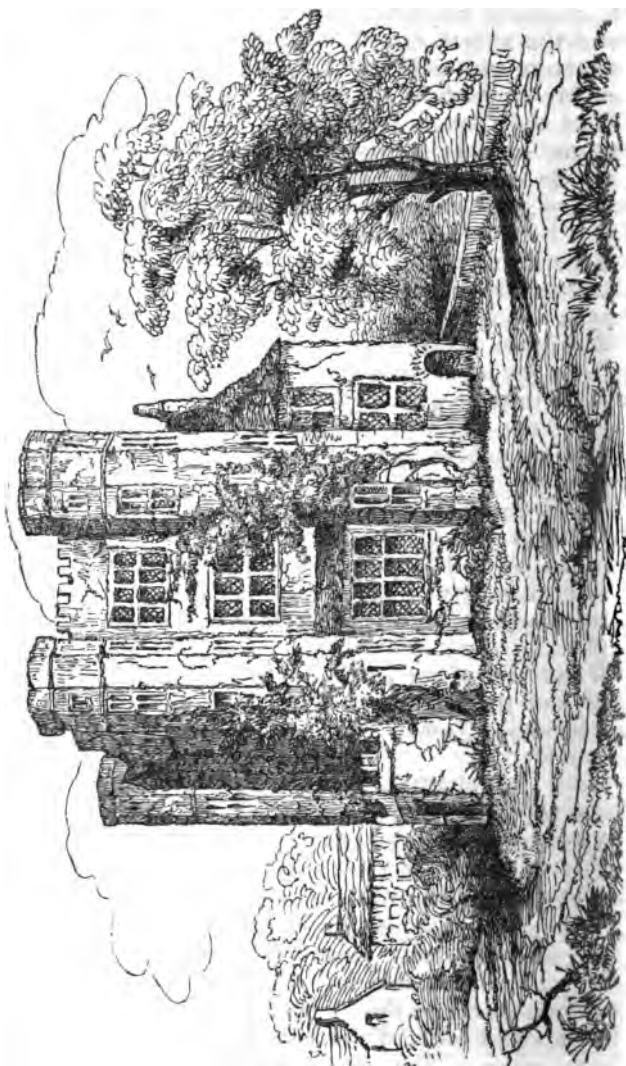
4. If the Children are taken from School, the clothes which have been given to them, must be left in the School.

5. By constant attention at home, and at School, it is hoped that your children, under the Divine blessing, may grow up to be happy in themselves, dutiful to you, and useful to society; and in due time be prepared for a better world above, when this short and uncertain life is ended.

The Grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all, evermore, Amen.

CLEANING BOTTLES WITH SHOT.

JOHN MURRAY, Esq. states, in a letter to the Midland Counties' Herald, that the practice of cleaning bottles with shot is attended with danger, from the *lead and arsenic* contained in the shot forming *poisons* when there is any tendency to acidity, or even merely with the carbonic acid invariably present, and to which fermented liquors owe their briskness. He adds, that he has twice been poisoned from this source, and has now in his possession a pint bottle of ale, with ten shots adhering to the bottom within. The pyrope, or "Bohemian garnet," a very inexpensive article, say 2d. an ounce, will answer the purpose more effectually and safely.—*Morning Post*



KENILWORTH CASTLE.

KENILWORTH CASTLE.

KENILWORTH Castle, situated in the most beautiful part of the county of Warwick, presents only the picturesque and antique remains of its former state. It was founded in the reign of Henry I. but extended and adorned by John of Gaunt, and remained with the princes of the house of Lancaster till they were deprived of it by the triumph of the house of York. It continued thenceforth a royal possession, and was bestowed by Queen Elizabeth on her favourite, the Earl of Leicester, who entertained her there for several days. The queen, we are told, visited him in state, attended by thirty-one barons, besides the ladies of her court, who, with four hundred servants, were all lodged in the castle. The festival continued for about a fortnight, at an expense estimated at a thousand pounds a day. The waiters upon the court, as well as the gentlemen of the barons, were all clothed in velvet; ten oxen were slaughtered every morning; and the consumption of wine is said to have been sixteen hogsheads, and of beer forty hogsheads daily.

The castle was a splendid and gigantic structure, standing in the midst of an extensive park, full of red deer, fallow deer, roes, and every species of game, and abounding with lofty trees. But of this lordly palace, where princes feasted and heroes fought, all is now desolate. During the wars it was seized by Cromwell, and by him given to some of his officers. These rapacious plunderers, who had no sort of feeling for what was beautiful and majestic, soon reduced it to what it now is, a pile of ruins. They drained the lake, ravaged the woods, beat down the walls, choked up its walks, and rooted out its pleasant gardens: it is now abandoned to total neglect: and its massive ruins only serve to show what its former magnificence must have been.

FOURTH LETTER TO BEE-KEEPERS.

MY DEAR FRIENDS,—One of the reasons I mentioned why double hives are better than single ones, was, that the double hives furnish the means of *feeding* the bees in

winter, far better than the common hives do. I shall now try to explain how this is, and also give you some hints about the management of your bees in winter, which may enable you to preserve them with greater certainty.

How to feed the bees.

When you have taken the top-hive full of honey, as described in a former letter, you should empty it, and put it back again into its place on the wooden top of the other. There it is to remain all the winter, with the holes in the wooden top open. To keep out the wind and rain, you may hang a tarred cloth over the hives, or shelter them in any other way you can; but do not fasten the top-hive down to the lower one, because you will sometimes want to lift it off.

As soon as the gathering season is quite over, you should find out as near as you can how much your hives weigh, so that you may make a pretty good guess how much honey they contain for the winter. A good strong stock will want 10 or 12 pounds of food from the time they leave off gathering in the autumn till they can begin again in the spring. Now, as a straw hive with a wooden top will weigh about 5lbs., and the bees themselves 3 or 4lbs., a stock ought to weigh altogether, not less than 20lbs. to stand the winter. If it weighs more, so much the better: bees are good managers, and will waste nothing. If it weighs less, you must feed up to that weight, or your bees will suffer.

The common way of feeding is thus: about November cottagers lift up the side of the hive, and push under it a pound or two of brown sugar, and let the bees carry it all up at once into the combs: and then in March, a little more in the same way. This is much better than letting them hunger: but the sugar is apt to get candied and hard, and in that state is not good for them. And the reason why it is given all at once, is, because it is not good for the bees to come down for it in cold weather, as they are liable to get chilled, and die.

To avoid these inconveniences, and at the same time give them plenty of food, and of a better kind, do thus:

take a sufficient quantity of brown sugar, and boil it with a little water into a *syrup* about the thickness of new honey. Skim it well as it boils, and when it is quite clear, put it by for use. Some put beer with it, but this is quite unnecessary. Take a piece of empty comb, and pour some of the syrup into it, as much as it will hold : lift off the top-hive, and lay the comb on the wooden top. The bees will presently come up and empty the comb in a very short time ; and you can fill it again and again as often as you like. In *very* cold-weather the bees do not want feeding at all : because they are then asleep and torpid, and lie close in the combs. But as soon as you see them moving, they require food : and if they have none of their own, you must take care to give them some.

The best way is to give them a good quantity in November, while the weather is still mild and open, and let them store it up in the cells. Use your own judgment as to how much they will want before March, and give them enough, *too much rather than too little*, either all at once, or from time to time, when the weather is mild. It is better not to disturb them by enticing them to come out for food in the winter : only take care that they have enough in their cells.

About the month of March the bees begin to beatir themselves ; or even earlier, if the sun shines warm : and inexperienced bee-keepers are apt to think that their stocks are now past danger, and so take no more care of them. But the truth is, that the early spring months are the most dangerous of all. Many stocks which have stood the winter die in spring : and why ? Just because they have eaten up all their provisions, and so starve. There is nothing to be gathered in the fields till April : and in a cold late season not much before even May. But during all this time the bees must eat, though they cannot yet do much work. If you would keep your stocks safe and strong, *watch them well in spring*. Feed them liberally as soon as they begin to stir, as early as the middle of February if the weather is mild : and keep on feeding them till they will take no more. By giving them

a little every other day, or thereabouts, you will secure them from hunger, and at the same time see when to leave off: for they will neglect the syrup as soon as they can gather honey.

By this way of feeding *from above*, instead of from below, you are in no danger of bringing the bees down to get chilled on the block: and in any weather when they can want food, you can safely give it them in any quantity.

If the summer has been cold, wet, or ungenial, the bees will of course want more feeding than if the weather has been fine: because they cannot gather so much for themselves.

It is commonly supposed that the severity of the *cold* and *frost* is what kills the bees in winter: but this is a mistaken notion. On the contrary, severe frosty weather is good for bees: it keeps them at home, and prevents them from getting out and being chilled so that they perish out of doors. And it is probable that the torpid state in which they remain in hard frost is as good for a bee, as a good night's sleep is for a man. Bees thrive very well in countries where the winters are a great deal more severe than any weather we ever have in England: and some of the finest honey in Europe is brought from the high mountains called the Alps, where the ground is covered with snow five or six months in the year. This shows that it is not *cold* which kills the bees in their hives, though they very soon die of cold out of doors: but in nine out of ten cases when stocks die in the winter, they die of hunger. *Damp* will sometimes destroy them: and therefore they should be carefully kept *dry*. If the wet has got into the hive at all, watch the first opportunity of a dry day to take off the covering, and give the hive a good airing. This will greatly help to keep your bees dry and healthy. But you need never be afraid of *cold*, if you take care to keep them from *hunger*.

Your sincere friend,

A BEE-KEEPER.

TABLE OF SAVINGS.

THE following Table shows what savings will amount to if paid regularly into the Windsor and Eton Savings' Bank. The interest is calculated at 3*l*. 8*s*. 5*d*. per cent., the rate allowed by Act of Parliament. No sums bear interest till they amount to five shillings :

Number of years.	At one shilling per week.	At one shilling and sixpence per week.	At two shillings per week.	At three shillings per week.	At four shillings per week.	At five shillings per week.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1	2 12 7½	3 19 0	5 5 4½	7 18 3½	10 11 1½	13 3 10
2	5 6 11	8 0 6	10 14 4	16 1 10	21 9 5	26 16 6
3	8 3 1	12 4 11	16 6 10½	24 10 11½	32 15 0½	40 18 7
4	11 1 1½	16 12 3	22 3 3	33 5 11	44 8 6	55 10 3
5	14 1 3	21 2 5	28 3 7½	42 6 10½	56 9 9½	70 12 0½
6	17 3 4½	25 15 9	34 8 1	51 14 0	68 19 4½	86 4 1
7	20 7 7	30 12 4	40 16 7½	61 7 6	81 17 5	102 6 8
8	23 14 2½	35 12 2	47 9 10	71 7 7½	95 4 4½	119 0 5
9	27 2 10	40 15 5	54 7 5½	81 14 7½	109 0 5½	136 5 7½
10	30 13 10½	46 2 3	61 9 10½	92 8 7	123 6 1½	154 2 7½
11	34 7 4	51 12 8	68 17 1	103 9 11	138 1 6	
12	38 3 3½	57 6 10½	76 9 4½	114 18 9½		
13	42 1 10	63 5 0	84 6 10½	126 15 6		
14	46 3 1½	69 7 2	92 9 9	139 0 5		
15	50 7 2	75 13 5½	100 18 2	151 13 9½		
16	54 14 2	82 4 1	109 12 5½			
17	59 4 0	88 19 1	118 12 8½			
18	63 16 11½	95 18 8	127 19 1			
19	68 13 1	103 3 1½	137 11 9½			
20	73 12 5½	110 12 6½	147 11 2			

SAGE TEA.

THE dried leaves of sage are so highly esteemed by the Chinese as a substitute for tea, that they have frequently expressed astonishment at the taste of Europeans, in preferring the product of the tea-plant, and taking such long voyages to procure it, when they have a herb of such superior flavour in their own country. The Dutch traders, therefore, have long been in the habit of sending large quantities of dried sage to China; the growth of their own country and the south of France. They send it in cases; and receive in exchange for every pound of sage four pounds of tea. Sage may be raised from seed or slips: when dried for winter use it should be cut before it comes into blossom.

Sent by Y.

PERSEVERANCE IN PRAYER.

MATT. XV. 22—28.

THIS is a most striking instance of perseverance in prayer under great discouragement; and it is the only instance, in which we are told that our Lord put the faith of any person to so great a trial. He however knows all hearts, and He discouraged this poor woman only according to what He knew she was able, by his grace, to bear. Such a trial served to show the truth and strength of her faith in a clearer manner; and this is the object of all those trials of faith which the true people of God are called upon to bear. Our Lord's conduct upon this occasion, may explain his way of treating many of those who come to Him in faithful prayer now. He sometimes seems not to hear them, when no sign appears of their being answered, nor of the petitioner's heart being cheered with the comfort of hope from above. It happens occasionally, that circumstances seem to discourage us from continuing in prayer for some object which lies near our hearts; and doubts may even arise, whether we have any ground for approaching Christ as his people. Often while we are the most earnest in prayer, we feel the most painful convictions of sin, and fears of acceptance with God; as though we were the dogs to whom it would not be proper to give the children's bread. But this Scripture

explains to us, how such spiritual trials are meant only to draw us on to more earnest prayer, and to prove more clearly our unwavering faith. The woman of Canaan stands before us as an example in this respect. A true believer does not ground his faith upon his own personal experience, but upon the unchangeable word of God: and therefore if he finds that he is discouraged by outward circumstances, or by inward feelings, he never thinks of doubting God, but takes it as a sign that there is something wanting in himself; and this leads him to more earnest endeavours in prayer. If such an effect is produced by discouragements, our faith will be increased and strengthened; and, in proper time, we shall find that God will enable us to rejoice in finding that our prayers are heard and answered.

A. D.

REMARKS ON PSALM xxvii. 11.

BY A GENTLEMAN'S SERVANT, WHO PRAYS THAT THEY MAY BE READ
BY EVERY SERVANT.

"TEACH me thy way, O Lord, and lead me in a plain path." The words of the Psalmist are most instructive to every believing Christian. We see his delight in the service of the most high and glorious God: and the example of every Christian ought to be the same. Our Saviour gives us every instruction for our everlasting welfare, and the words He uses for our instruction are, "Strive to enter in at the strait gate." We must pray to Him for his assistance and grace, for our own strength is not sufficient for our duties to Him. For we must worship Him in sincerity and truth; we must watch and pray, lest we enter into temptation. St. Paul tells us "to pray without ceasing," that is, always to think of Him who is the Saviour of the soul, who died upon the cross for our sakes, but now is exalted at the right hand of the Father, there to make intercession for us. And it is our interest to follow our dear Saviour's example, and keep his commandments; and here we may use the words of the Psalmist, "Teach me thy way, O Lord; and lead me in a plain path." And surely if we search

into that holy book, the Bible ; with God's assistance we shall find the way for our everlasting peace, where we shall find that peace, which the world and all its pleasures cannot give. I hope, dear friends, you have, by God's blessing, searched for that peace in God's holy word, which you know is able to build us up and make us wise unto salvation ; and to give us an inheritance among the just men made perfect. "Teach me thy way, O Lord:" we shall find it impossible to learn the way, unless we pray God to teach it us, and then He will lead us in a plain path. For God requires nothing that is tedious or wearisome, only to serve Him with a perfect heart, as David instructed his son Solomon : and if we seek first the kingdom of God and his righteousness, pray to Him to pour upon us the Holy Spirit, and ask for wisdom and knowledge of his holy word, the path will be made plain to us ; for his ways are perfect freedom. If we neglect our duty to God, and despise His holy word, and make light of it, and lay it not to heart to seek for everlasting life, we shall not hear the joyful words, "Come ye blessed of my Father, inherit the kingdom prepared for you." We have every warning that is required in the Holy Bible ; we have warning from our Church, to turn from the evil of our ways, and to serve the Lord continually with all prayer and supplication to Him, who knoweth the very secrets of our hearts. I would more particularly speak to those who neglect their Bibles, and daily prayer to God, which fixes those good principles in our hearts. It teaches us the way of the Lord, and makes his ways plain to us. "If," said our Saviour, "ye are weary, come unto me, and I will give you rest ; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." But so it is with many, that they will not accept of these blessed invitations ; but rather waste their time in idle conversation. St. Peter saith, "What manner of persons ought we to be in all holy conversation and godliness." But the pleasures of this world completely ruin the soul, and prevent us from beholding the things which belong to our everlasting peace in the world to come. Perhaps you have the greatest need

to say with the jailor of Philippi, "What must I do to be saved?" but here, you must know that the Saviour is ready to receive you; "If you come unto Him, He will in no wise cast you out." Seek then and you shall find that blessed peace to your soul; and you will be led in the plain path that leads to life eternal. And the more we are instructed in God's holy word, the more we are seeking for everlasting life: we are more strengthened to overcome every sin and wickedness, and evil thoughts which oftentimes prevail in the heart of man. For we have heard the rumours of murder in our land, which must have been caused by the want of the sound principles of God's holy word in the heart. St. Paul saith, "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart." (Eph. vi. 5, 6.) And what a reward shall we have, dear reader, if we be found faithful servants in Christ Jesus our Lord?—Also can we tell our dying hour? No! for sometimes there is no time for repentance; and therefore I beseech you to turn to the Lord your God, for "there is no peace to the wicked, saith my God." But I would invite your attention to more high and glorious things,—I would invite you to set your love and thoughts heavenward, on the blessed Lamb that was slain from the foundation of the world; for "God sent his only begotten Son into the world, to be the propitiation for our sins;" and what can we do in return for all his loving-kindness? And lastly; do you make the Holy Scriptures your daily study? for there you will find inward and spiritual joy; and there you will find the plain path that leads to heaven. I say, leave the pleasures of this world, and strive for the joys of a better; accept of the blessed promises of God, even eternal life: search the Scriptures, for they are able to tell you, and inform you how to set your mind on things above; for God is no respecter of persons; He hears the prayer of the poor, as well as the rich. "Teach me thy way, O Lord."

POTATOES AND BROCOLI.

AFTER young potatoes are cleared from the rows, and the ground well dug in the form of shallow trenches, and manured, it will be found advantageous to transplant spring brocoli plants in the trenches. It flourishes greatly after potatoes, as does wheat upon a large scale in farming. The refuse of the flax plant, and also that of parsnips, is equally favourable, with the potatoe, to a good crop of wheat, if sown after they are severally removed. —*Morning Post.*

REMITTANCES BY POST.

THE frequent losses of money inclosed in letters which have happened lately, induce us to call the attention of our readers to the following notice. They should be very careful how they entrust money to any mode of conveyance which does not *insure* its safe delivery. This is now done by the Post Office in the manner explained below, and it will be people's own fault if their remittances should be lost, after this time. The expense (sixpence for every sovereign) is not much, considering the advantage gained; and the person to whom the money is sent has only to call at the Post Office, on receiving the letter, and then he will obtain the sum from the Post-master, instead of having it in the letter.

Post Office Notice.—A notice has recently been issued by the Post Office authorities, cautioning the public not to trust the conveyance of sovereigns and half-sovereigns in letters, as great risk of loss is incurred, and recommending persons wishing to transmit such coin to obtain a money-letter order, which will for the future be granted to the amount of 5*l.*, at the General Post Office, and the branch offices. It is presumed that this order has been made in consequence of the numerous miscarriages of money letters since the New Postage Act came into operation, before the receivers were directed to take the precautions now used to prevent the loss of such letters. —*Weekly Paper.*

PENNY POSTAGE.—ADHESIVE STAMPS.

WITH regard to the Penny Postage, these adhesive stamps have given the question quite an unexpected and novel feature, as will be seen by the following paragraph, which we extract from the Westminster Review:—

“These stamps will, moreover be a very convenient and novel paper currency for sums of small amount. Indeed for any sums whatever under a pound sterling. A sheet of the adhesive stamps, minus two cut off, will be good paper for 19s. 10d.; a sheet minus five will be good for 19s. 7d., and so on. Correspondents will pay small debts of pence through the medium of these penny stamps. You wish to order a twopenny pamphlet or a fivepenny newspaper; by transmitting in an envelope the required number of stamps you effect the payment, which, for such sums, there are no ready means of doing at present.”—*Northampton Herald*.

MODE OF STICKING PEAS.

THE following mode of sticking peas, especially the taller varieties, is both cheap and simple, and possesses many advantages. Procure a number of strong thick stakes or thin poles, in length according to the height of the peas, from five to ten feet, and drive them into the ground on each side of the row, at the distance of three or four yards. Pass a small line along the poles, taking a turn on each within a few inches of the ground; and as the peas advance, raise the next turn a little higher, and so on in succession till they have attained their full height. Sow the tendrils of the peas and truss them round these lines, by which they will be supported in a better manner than by the common method of sticking. When spread regularly along the lines, they have a fine circulation of air, and pods can be pulled at all times without injuring the haulm; and as the birds have no twigs to alight on, the portion of the crop which they otherwise would devour and destroy is saved. An excellent way to preserve peas or beans from mice is to chop up the tops of the last year's shoots of furze, and sow them in drills.—*Vegetable Cultivator*.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

GREAT PRODUCE.—In the spring of last year, a respectable farmer, residing at Whillimoor, purchased a bushel of barley, of the early ripe kind, weighing twelve stone, for 19s., which he sowed upon some potato land, and in the autumn it had yielded not less than 126½ stooks. The land from which this astonishing produce has just been reaped is part of it tile-drained five yards asunder and one yard deep, the tiles being covered with brushwood and topped with soil.—*Carlisle Paper.*

EFFECTS OF INTEMPERANCE.—Dr. Corsellis, in a letter from Wakefield Lunatic Asylum, dated Feb. 29, gives the following statement of the number of insane patients admitted into the following asylums, whose malady was caused by the awful propensity of drunkenness:—Glasgow, 37 males and 18 females; Aberdeen, 10 males and 3 females; Edinburgh, 11 males and 13 females; Dundee, 5 males and 3 females; Wakefield, 52 males and 20 females.—*Cambridge Chronicle.*

INTEMPERANCE AND CRIME.—[Extract from the charge of Jas. Clarke, Esq. Recorder of Liverpool, to the Grand Jury, at the late Epiphany Sessions.]—"Perhaps the grand jury would hardly credit him when he stated that one-fifth of the cases in the calendar were attributable to intemperance, and to that only."

MORE VICTIMS.—Six inquests have recently been held at Rotherham, in four weeks, all caused by drunkenness. Thirteen men have died in five years at a brewery near Huddersfield; but what is still worse, *twelve of them died delirious!!*

JUST ESCAPED.—When I was a drunkard, I was three times run over with a cart, three times taken out of the water, and twice caught by straps connected with machinery.—*G. Hewitt.*

SABBATH POSTAGE.—A great deal of trouble would be saved to postmasters, who have now so many letters they are obliged to sort, if Christians, who regard the Sabbath-day themselves, and wish others to do the same, would just pause and ask at the end of the week, "Now, on what day will this letter arrive? Is it one or two days' post? Will it arrive on Saturday, Sunday, or Monday?" We have no doubt that thousands of letters arrive at the different post-offices, and letters, too, of no consequence, entirely for the want of a little thought in the persons who send them.

CAUTION.—A valuable young horse was poisoned at Springfield-place, in Essex, by eating some clippings of a yew tree, which had been thrown upon a dunghill. Cattle and goats (probably sheep also) are fond of yew, whenever they can get at it; and it is a fatal poison to them.

PRESERVATION OF POTATOES.—In a field immediately above Gourock, on the farm at Drumshanty, ten or twelve men were engaged in digging several acres of potatoes and sowing oats at the same time. The potatoes were left in the ground by way of experiment, to prevent dry rot, and when dug were found to be in good condition. They are intended for seed potatoes.—*Berwick Warrier.*

It is said that pouring in as many clean pebbles as will keep the cask full as the liquor is drawn out, and thus excluding the air, will preserve the remainder of the liquor good to the last.

NOTICES TO CORRESPONDENTS.

We have received the communications of M. C.; L. S. R.; W. C.; A Bee-keeper; Y.; A. B.; A Gentleman's Servant; C. P.; E. A.; and Mary—.

THE COTTAGER'S MONTHLY VISITOR.

SEPTEMBER, 1840.

CONTENTS :

	PAGE		PAGE
On the Collect for the Circum-		Danger from Rusty Iron.....	312
cision	289	West Front of York Minster ..	313
Missions at Home and Abroad .	291	Fifth Letter to Bee-Keepers ..	315
How to check the growth of		Character of a Schoolmaster ..	319
Evil Habits	293	Mr. Hatchett's Method of Re-	
A Landlord's Address to his		storing Musty Wheat	320
Tenants	296	School for Training Female Ser-	
The Sabbath	299	vants at Upton-on-Severn ..	321
Health of the Seamen, and Im-		Pot-Herbs	322
provement in the Navy	ib.	To prevent the Taste of Turnips	
"Take care of the Minutes, and		in Milk and Butter	323
the Hours will take care of		To prevent Smut in Wheat....	ib.
themselves"	301	Weather Wisdom	ib.
The Glory of Heaven	304	Extracts from the Public News-	
Dialogue on Insincerity in the		papers, &c.	324
Worship of God	305	Notices to Correspondents, &c.	ib.
A Word to my Cottage Friends			
on helping one another	309		

ON THE COLLECT FOR THE CIRCUMCISION.

NEW year's day came, and after the service at the Church Charles and I agreed to walk to the house of a friend, to whose child he was about to stand godfather; we carried with us a Bible which he intended to leave as a new year's gift with his god-son. Like all other right thinking persons, Charles felt deeply the importance of the office he was going to undertake, and was anxious to impress upon his friends the duty of bringing up this, their first child, in the nurture and admonition of the Lord. In our walk our conversation naturally fell upon the subject of Baptism; and Charles observed, that the Scriptures we had heard at Church contained much instruction in the nature of the Sacrament, which had taken the place of circumcision; the rite formerly appointed by God for His ancient people.

"It is strange," continued Charles, "how any persons can question the rightfulness of bringing their children to be baptized, when we know that the Jewish children were circumcised at eight days old, before they could understand the meaning of the rite, or be capable of actual sin."

"It appears to me," said I, "that much evil and many disputes might be avoided, if there were more attention paid to those parts of the *Old Testament*, which refer to the events spoken of in the *New*. Persons read the *Old Testament* as if it stood alone, without noticing how every page contains something which points to things which are more fully explained in the *Gospel*. The whole design of Scripture is to teach us how we must be saved; to lead us to Jesus, and to prepare us for another country, even an heavenly. The histories of the *Old Testament*, the conduct of God's servants as related there, the dealings of God with His people, all have their spiritual meaning; every ceremony appointed under the law, pointed to the doctrines of the *Gospel* which were afterwards to be revealed when Jesus should bring life and immortality to light."

"True," replied Charles, "and to apply your observation to the subject of this day's services; I would further remark, that both in circumcision and in baptism, there was the same spiritual meaning. *Both* these ceremonies were intended to teach mankind their need of that holiness without which no man shall see the Lord; *neither* was of any avail if the *inward grace* of purity whereof it was the *outward sign*, were wanting. The circumcised child, if he afterwards became unholy and disobedient, forfeited his title of a true Israelite, and was cut off from the congregation, and from all share in the blessings of the covenant; many thousands, we read, thus perished, though they had been circumcised; and alas! how many millions *now*, upon whom the cleansing waters of baptism have been poured, upon whom the mark of Christ's cross has been signed, live and die regardless of the terms of the covenant made for them, unmindful of their vows of obedience, ungrateful for the offered mercy of their God and Saviour."

"The opening of the new year," said I, "calls for much serious reflection on these all important truths; and how wisely has the Church appointed this day to be one of public prayer, for grace and strength to mortify all our worldly and carnal desires and wishes; that we may in all things obey the will of Him who as on this day became obedient unto the law of man."

"If," observed Charles, "He who knew no sin, who was holy, harmless, undefiled, consented to be made sin for us; and submitted to *both* those outward signs which were ordained by his Father as means of grace and cleansing for sinners; how much more should we in whom dwelleth no good thing, who are all as an unclean thing, gladly avail ourselves of all those appointed ordinances which, if rightly understood, may be the instruments of healing and purifying our souls. If the Son of God was baptized, because it became Him to fulfil all righteousness; how anxious should we be to seek for our children an admission into the blessings of the salvation which He has wrought for us. How careful should we be to teach them the spiritual meaning of the service wherein we dedicated them to God, while they were yet unable to understand the precious privileges there bestowed upon them! For my own part, it shall be my earnest prayer for my godchild, that he may receive in baptism the true circumcision of the spirit, the washing of regeneration and renewing of the Holy Ghost, that he 'may be virtuously brought up to lead a godly and a Christian life; remembering always that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ; that as He died and rose again for us, so should all who are baptized, die from sin and rise again unto righteousness; continually mortifying all evil and corrupt affections, and daily proceeding in all virtue and godliness of living'. "

L. S. R.

MISSIONS AT HOME AND ABROAD.

If all men were taught the knowledge of God, and through God's grace, were to act according to that know-

¹ Office of Public Baptism of Infants.

ledge; then, the greater part of the distresses which now torment the world, would be at an end. If we consider, then, only the happiness of *this* life, it is the best of all charities to endeavour to teach the knowledge of God to those who are ignorant of it in this country, and to the heathen in distant lands. But this duty becomes of commanding importance, when we consider that the way to *everlasting* happiness is through the knowledge of Christ and obedience to his will. We have, indeed, need of missionaries to visit the wretched abodes of ignorance and crime with which this our own land abounds. This need has called forth the labours of many devoted servants of God, and their labours will be honoured by the praise of the noble-minded and the good, and, we may humbly hope, will be blessed with the favour of God, and be the means of winning souls to Christ, and to salvation.

But if so much misery arises from spiritual ignorance and natural depravity, even in a land where the regulations of civilized society, and the restraint of wholesome laws, and the light of Christian examples must have some effect in checking the outbreakings of profligacy and violence; what must be the state of morals in those *heathen* lands where corrupt nature is left to itself, without any check from laws, or from example; and where such religion as is known excuses, and even encourages, the most deadly crimes?

When such is the miserable state of those who know not the gospel of Christ; it *must* be the *bounden duty*, and it *will* be the *anxious desire* of every one, who himself knows the blessings of the Gospel, to use all the means within his reach of communicating these blessings to those who are in need of them. The *means* by which the ignorant at home are to be *instructed*, and the heathen world *converted*, must, as far as we can see, be the labours and exertions of those who themselves possess the knowledge, and partake of the blessings of the Gospel of Christ. We have great reason to be thankful that these opportunities are now within the reach of every one in this land. The power of helping in this cause is not confined to the rich and great and learned. Those who cannot be instructors, may contribute their money to

supply instruction at home and abroad; and the poorest may have an opportunity of contributing some small help towards this work of the Lord. The numerous societies which are the glory of our land, are now brought to the observation of all classes; and we may look forward with cheering hope, to see the best reward of their labours in the spreading of the knowledge of Christ, and in bringing many to the love of Him, and to the consequent practice of what is holy and just and good. No one need now want an opportunity of giving some help in this cause. The "Society for Promoting Christian Knowledge," and the "Society for the Propagation of the Gospel in Foreign Parts," are making exertions throughout this land in furtherance of the good cause in which they have been so long engaged; and we may look for vast benefit from their future labours. The Church Missionary Society has large means of good; and there are so many other excellent societies for these objects, and for other purposes of good, that the opportunity of helping in works of Christian charity is now within the reach of all; and though there must be differences of opinion as to which is the best means of doing good, and this will be settled according to men's different feelings and judgment; yet if there be any thing of Christian feeling or Christian judgment, surely every one may find some opportunity of exercising them for the good of those, either at home or abroad, who may be snatched from misery and brought to everlasting happiness by the knowledge of Christ and of his salvation.

V.

HOW TO CHECK THE GROWTH OF EVIL HABITS.

Mr. Editor,—I was struck by a remark in an article of your correspondent L. S. R.'s this month, in which the salutary method of suppressing and mortifying evil habits and feelings, by the implanting of good ones, was illustrated by the observation of a gardener, "We must sow that plot thick, to kill the weeds." It reminded me of a saying I have seen quoted of the pious Newton, that "if the sack be filled at once with wheat, there will be no room for chaff," which also struck me once—both which

sayings, I think, contain a useful lesson ; namely, that if we would avoid sin, and the acquiring of sinful habits, the best and surest way is to seek, by the grace of God, to acquire *holy* habits ; for if our hearts be filled with grace, we *give no place to the devil*¹, he has no room to sow his tares in. This remark may well be borne in mind by *parents*. We all know that it is easier to keep from committing any particular sin *at first*, than to break off from it when it has become a *regular habit*. Seek, then, while your children are young, to find useful employments for them, that they may not have time or opportunity to learn sinful practices ;—to leave them in idleness is the greatest harm you can do them, (next to setting them a bad example yourselves) for, as Dr. Watts says in one of his well-known hymns,

“ Satan finds some mischief still,
For idle hands to do.”

Above all, store their minds with Scripture, as soon as they can learn any thing ; the benefit of this is incalculable, and has often proved the greatest blessing in after life.

We may all learn from this also, to “ watch and pray” that we “ *enter not into temptation*,” that we may not go into it at all ; to strive at once to dedicate all we are, and all we have, to God, from whom all proceeds, and to whom all belongs ; to implore Him to make us his own, and to *fill* us with his grace, that we may not become Satan’s prey ; and to beseech Him to hold up our goings in his paths, that we fall not into the snares of the devil. It is true that even those who have accepted the salvation offered by Christ, and who are made “ the children of God by faith in Christ Jesus,” born again of his Holy Spirit, are liable to fall into sin ; this is indeed the case, for, as St. Paul tells us, “ the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would ”² ;” but he likewise tells us, that if we “ yield ourselves unto God, as those that are alive from the dead, and our members as instruments of

¹ Eph. iv. 27.

² Matt. xxvi. 41.

³ Gal. v. 17.

righteousness unto God,"—"Sin shall not have dominion over us¹;" Christ has overcome sin, and if He dwells in our hearts by faith, we shall be able to overcome it too, through Him. And He *will* dwell in our hearts, if we listen to his gracious calls, for He himself has said, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me²." Let us also daily seek *early* at the throne of grace for *his* aid, "from whom all holy desires, all good counsels, and all just works do proceed," praying Him to put into our hearts good desires, and enable us to bring the same to good effect. Then shall we go forth in the strength of the Lord God, to the business of the day, and be in a state to resist the temptations of our great enemy. Let us likewise make it a practice to read a portion of God's holy word daily; and as early as possible in the day, imploring the teaching of God's Holy Spirit, and his blessing upon what we read, and that He would himself sow the good seed of the word in our hearts;—thus will our minds be stored with divine truth: we shall have something to think upon during the day, and Satan will not have so much opportunity for sowing bad seed, putting foolish and sinful thoughts into our hearts. We shall be armed with the sword of the Spirit, which is the word of God—this was the weapon with which our divine Master repelled Satan's attacks, when He was forty days and forty nights in the wilderness, tempted of the devil; and thus He set us an example, how we may and ought to resist his assaults. Clothed thus in divine armour, we shall be able to quench all the fiery darts of the wicked one, and be made more than conquerors, through Him that hath loved us, and given Himself for us. And to urge us on to these duties, let us remember these awful words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

J.

¹ Rom. vi. 13, 14.² Rev. iii. 20.

A LANDLORD'S ADDRESS TO HIS TENANTS.

THE following address was issued some time ago, in the form of a hand-bill, to the inhabitants of a country village, who have been much benefited by the regulations contained in it. Nothing can now exceed the neatness and beauty of the village where they were adopted, or the prosperity of the people, as the Editor, from his own knowledge of the place, can testify. The advice is of a nature which makes it valuable to all; and, wherever it is followed, would produce the same happy effects.—ED.

“ Friends and Neighbours,

“ I am desirous of addressing you in a few words of plain honest advice. As your Minister, I have been known to you several years. To the influence which I before had in that character, has been lately added that of your landlord; and I may solemnly declare, in the sight of Him to whom all hearts are open, that my daily prayer is for divine grace to be enabled so to use the power given to me, as may best promote your temporal and eternal happiness. You know me, I believe, to be your friend—I shall therefore use the privilege of a friend, and speak to you plainly of a few subjects on which your character and comfort greatly depend; though relating principally to temporal matters, they are intimately connected with your spiritual welfare.

“ I wish, then, to explain to you, that there is one great rule which I shall endeavour strictly to act upon,—*‘always to help those (AND NO OTHERS) who show a disposition to help themselves.’*

“ I will give you a few instances of the way in which this rule will be applied.

“ You have lately had allotments of land let to you, in order that you may employ your leisure time profitably and industriously. Now on the rule laid down above, this land will be taken away from you, whenever you *farm it carelessly*, whenever you *spend your money in drinking*, and whenever you *go to the parish unnecessarily for relief*.

“Again, many of you rent houses of me—some of these houses are out of repair, others are too small. Acting by the same rule, I shall never put a house in a better state of repair, till I see that it is kept *as clean and neat as it can be in its present state*. I shall never build you a larger house, till you show that *you can manage a small one*. And I shall take a good house away from those *who injure it by neglect*.

“Again, as to sickness. I shall always help those *first*, who have made a provision *for themselves* against old age or sickness, by joining friendly societies. Disease is very commonly produced by want of cleanliness, from your rooms not being well aired, your children not properly washed and dressed. When this is the case, it is your own fault, and you deserve little pity. Be respectable in your own personal appearance, and in that of your children; let the walls of your cottages be neatly white-washed, your floors clean, your chambers airy, and your fire-side comfortable; and then, should sickness be your lot, *if any one shutteth up the bowels of his compassion from you*, I should say, *how dwelleth the love of God in him?*

“Again, as to your children. If you take no pains to get them instructed in what may be useful to them when they are grown up, if you suffer them to be idling in the street when they ought to be at school, if you do not yourselves see that they are punctual in their attendance at the Sunday school and at the house of God; if you encourage or permit your daughters to dress themselves out in *tawdry finery* on the Sabbath, when perhaps at other times they are *slatternly and dirty*, you never need expect any countenance from me, for to give it would be inconsistent with the rule laid down above. And here I would take the opportunity of strongly recommending you not to let your girls spend so much time at the lace school—they get *little good* there, but, on the contrary, *much evil*. Let them help you to mend their clothes, and clean your house, to sew, to knit, and to wash; but, above all, teach them *at home*, for HOME is *the first and best school of all*, to seek the help of their God and Saviour in prayer, to read his word, to know his love, to

follow his example—then, by and by, with the divine blessing, they will be dutiful daughters, useful servants, good wives, and tender mothers, instead of *impudent, slatternly, and helpless gossips*.

“I have now given you, my dear friends, some plain, and, I trust, useful advice, which I hope you will have the sense to follow. According to my view of what is Scriptural and reasonable, we are all called upon, whatever our circumstances in life may be, to use our influence and our talents for the glory of God. As the king *is bound to make laws* for the moral and religious instruction of his people, so is the landlord for his tenants, the parent for his children, the master for his servants. I have now, therefore, explained to you one rule, which, as your landlord, I intend to observe; and I have shown you how I mean to act upon it.

“Exemplary before your family at home, orderly in your conversation abroad, kind to your neighbours, and obedient to your God, you will have a right to claim from me any assistance which it may be in my power to give you. But the drunkard, the blasphemer, the Sabbath-breaker, the fornicator, the liar, the idler, and the slattern, must seek a welcome at other doors: they will find none at mine.

“I have thus spoken with you plainly, because as I hope through the mercy of God to spend the remainder of my days amongst you, it is therefore of importance that we should understand each other fully.

“Friends and neighbours, farewell. I commend these words to your attention—I commend you and myself unto the Lord—however different our worldly situations may be, we have all one Master, who is in heaven. May that grace which hath appeared unto all men teach us, denying ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ.”

THE SABBATH.

O God of mercy, power, and might,
In whom we live and move,
Our hearts are open to Thy sight,
Oh fill them with Thy love.

On this Thy good and holy day,
With joyful hearts, may all
Go forth unto Thy courts to pray,
On Thy blest name to call.

There to remember all Thy love,
And all our own misdeeds,
To seek forgiveness from above,
From whence all love proceeds.

Dispose our minds to meditate
On Thy most holy Word;
And all the heart to dedicate
Unto Thy service, Lord.

And may this holy Sabbath be
With grace divinely blest,
To fit us for eternity,
With Thee in heav'n to rest.

An endless Sabbath will be found
In those high courts above,
There holy worship will surround
Thy throne, O God of love.

A. N. G.

HEALTH OF THE SEAMEN, AND IMPROVEMENT IN THE
NAVY.

WE have had much gratification in reading an account of the improved health of the navy, taken from reports for the years 1830 to 1837, from many commanders on foreign service. These reports were ordered by the house of commons to be printed in March, 1840, and were drawn up by a physician of the navy, appointed to conduct this particular inquiry. The account states, that "the improvement in the health of seamen of late years is so surprisingly great, as almost to exceed belief. On the West Indian and North American stations, for instance, the mortality for 1836 was little more than seven in a thousand of the general force of the squadron. In latitudes which are generally considered very unhealthy, it appears that in the navy, in consequence of excellent

arrangements, the mortality is actually less than in England. The changes in the system of the navy which have led to these results, only began in 1797. Since that time various improvements have been introduced into the victualling of the navy; such as giving cocoa in lieu of gruel for breakfast, issuing salt meat at a much earlier period after being cured, the supply of better articles, *and the substitution of tea for the afternoon allowance of spirits*; and with every improvement in these respects, as a general result, there has been further improvement in health, until the *four forms* of disease, at no distant date so destructive, are scarcely known, except by name. One of the means for improving the health of the seamen, which has been resorted to with admirable effect, is the establishment of libraries on board Her Majesty's ships. By an Admiralty order, dated August, 1838, libraries are directed to be established in each of Her Majesty's ships, for the use of the crew, furnished at the public expense, and placed in charge of the schoolmaster. The books, amounting to 270 volumes for large, and 100 for smaller ships, besides bibles, are judiciously chosen, with the view of combining amusement and instruction, and making the former assist in the latter. Besides the accomplished men now appointed to instruct the junior officers, it is further directed, by an order from the Admiralty, May 1837, that a fit person shall be appointed to give the elements of education, such as reading, writing, and arithmetic, to the sailor boys, and other seamen and marines, who may require it. The effects of all these regulations are found extremely beneficial, and are not only gratifying to hear, but also tend to show us how much may be done for the improvement of health in all circumstances, by care and discipline. It being found, too, that the establishment of libraries had a tendency of this kind, is a proof that the proper exercise of the mind, is not only good for itself, but also for the body. And there can be no doubt that to employ the mind in useful and profitable reading, during the intervals of leisure, is a great and safe means of preserving people from many temptations to which they would otherwise be exposed. Farmers might, with great advantage, put this plan into practice for the benefit

of their men, who occasionally, and always on Sundays, have some time on their hands. This they will be sure to use badly or unprofitably, because they consider it *their own*, unless some inducement is held out to them to spend it better. It must be something which will afford them pleasure, or they will not be persuaded. But if they had the use of some of the excellent and most interesting works, abounding in our language, the best of which are so plain that every one can understand them, there would be a great likelihood of bringing them to better things. Particularly if their masters set them the example of taking pleasure in rational pursuits. Much, too, might be done in the same way, and indeed is done by many, with servants in families, who are sure to get immoral or useless books, if they are not supplied with better ones, and whose reading may generally be directed by those who can select works that are sufficiently attractive. Parents, also, would do well to take a hint for the management of their children, from what has been said about the sailors. Let them provide *some* profitable employment for every hour of the day. They ought not to be always reading or always working: they should have proper time for play and exercise. But take care that when the proper time is over, there shall be always some useful and amusing book with which they may employ themselves, lest they get into a habit of indolence of mind and body, that scarcely ever can be cured.

“TAKE CARE OF THE MINUTES, AND THE HOURS WILL
TAKE CARE OF THEMSELVES.”

DEAR Mr. Editor,—A friend put into my hands the other day, a little story, of which I send a short sketch, as it appears to me to contain a useful lesson, on a subject of importance. We are often apt, both in temporal and spiritual things, to delay and neglect *present* duties, from thinking of the *future*, and fearing that the having engaged in them may cause us trouble or inconvenience *then*. But this is quite a mistake, for the present time is all we have to do with; and we must strive to do what is right at the time, not fearing the consequences of doing so. Our Lord Himself commands us thus: “Take no thought for the

morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." Daily strength will be given for daily duties, if sought for; and this is all we need. But this is much better told in the moral to the little tale; which, though it has rather the character of a *fable*, I hope you will not object to.

"An old clock, that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one morning, before the family was stirring, suddenly stopped. Upon this all the different parts of the clock—the hands, the wheels, the dial-plate, the weights, were struck with astonishment, not knowing what could be the reason of so extraordinary an event; but the pendulum at length confessed that he was in fault—that he was the sole cause of the stoppage—giving as his reason, that he was tired of ticking. 'I happened this morning,' said he, 'to be reckoning up how many times I should have to tick in the course only of the next twenty-four hours, and found that it actually came to eighty-six thousand four hundred times! This was enough to frighten me; but when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself, I'll stop.' To this the dial replied, 'I really am astonished that you should have been overcome into this sudden action. It is true you have done a great deal of work in your time—so have we all, and are likely to do; but, although it may fatigue us to *think* of this, the question is, whether it will fatigue us to *do* it. Will you just give about half a dozen strokes, to explain what I mean.' The pendulum complied, and ticked six times at its usual pace. 'Now,' continued the dial, 'was that exertion at all fatiguing or disagreeable to you?' 'Not in the least,' replied the pendulum, 'it is not of six strokes that I complain, nor of sixty, but of *millions*.' 'Well,' replied the dial, 'but recollect that though you may *think* of a million strokes in an instant, you are required to *execute* but one; and that, however often you may hereafter have to swing, a moment will be always given you to swing in.'

To this argument the pendulum yielded, confessing that it was a perfectly just one; and this affair being happily settled, all the different parts of the clock returned to their duty, and it went on again as if nothing had happened."

On this the following reflections are made. A celebrated modern writer says, "take care of the *minutes*, and the *hours* will take care of themselves." This is an admirable remark, and one which it would be very useful to recollect when we begin to be "weary in well doing," from the thought of having much to do. The present moment is all we have to do with in any sense; the past cannot be recovered; the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. Fatigue generally begins, and is always increased, by calculating in a minute the exertion of hours. Thus, in looking forward to future life, let us recollect that we have not to sustain all its trials, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own *little* burdens, then flies, and is succeeded by another no heavier than the last: if *one* could be borne, so can another and another. Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labours, the trials to temper and patience, that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let a person resolve always to do right *now*, leaving *then* to do as it can; and if he were to live to the age of Methusela, he would never do wrong. But the common error is to resolve to act right after breakfast, or after dinner, or to-morrow morning, or *next time*; but *now, just now, this once*, we must go on the same as ever. It is easy, for instance, for the most ill-tempered person to resolve, that the *next* time he is provoked he will not let his temper overcome him; but the victory would be to subdue temper at the *present* provocation. If, without taking up the burden of the future, we would always make the *single* effort at the *present* moment, while there would, at any one time, be very little to do, yet, by this simple process continued, every thing would at last be

done. It seems easier to do right to-morrow than to-day, merely because we forget that when to-morrow comes, *then* will be *now*. Thus life passes with many, in good resolutions which are never fulfilled. It is not thus with those, who by "*patient continuance in well doing*," seek for glory, honour, and immortality;" day by day, minute by minute, they execute the appointed task to which the needful measure of time and strength is proportioned; and thus having worked while it was called day, they at length rest from their labours, and their "works follow them." Let us then, "whatever our hands find to do, do it with all our might," recollecting that "*now*" is the proper and "accepted time."

THE GLORY OF HEAVEN.

"And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."—*Rev. xxi. 23.*

WHAT an astonishing idea does this verse and the one similar to it in the 5th of the 22nd chapter, give us, of the joys and glories of heaven. In that city there is no need of the sun, that glorious luminary which the Lord, in the creation of the world, made to give light by day; neither of the moon, whose mild and lovely beams take away the dull darkness of the night. We all know the cheering effect of the sun's bright rays, when sickness has laid its wasting hand upon us, and bent down our strength and spirits together; who has not felt additional pain and gloom, on a dull winter's day? and on the contrary, who has not felt their spirits revived and their strength also in some degree recruited, by the bursting forth of the sun, putting a smile on the whole face of nature? The flowers opened by its warmth, the birds carolling forth their lays, and inviting our hearts to unite with them in songs of praise to the Giver of all good. Let us reflect then on the glories of an inheritance in that city where there is no need of this light. Without this accessory, the grandest palace and the humblest cottage would be equally desolate; and what is it that will supply the absence of this, which is so necessary to our comfort here on earth. "The glory of God doth lighten it, and

the Lamb is the light thereof ;" " he giveth them, (that is the inhabitants of that blessed region) light for ever and ever." Not light that shall gradually lessen as evening approaches, until it is succeeded by utter darkness, but light perpetually shining in perfect day ; light, which no man in this world hath seen nor can see. Peace and happiness which the heart of man hath not even conceived, hath God prepared for them that love him. These precious promises are made to us by the Father of lights ; Him, in whom is no variableness, neither shadow of turning. Let us therefore, anxiously looking forward to the fulfilment of our expectations, take heed of our ways, lest any of us should seem to fall short of the promised rest. While we live here on earth, let us endeavour that our light may shine more and more brightly in the sight of others ; that they, seeing our good works, and knowing from whose powerful assistance those works proceed, may glorify our heavenly Father. Let us show that the light hath shined upon us, by the fruits it produces in us. So shall we be happy here, from a consciousness that we are doing the will of God ; and finally through the inestimable merits and intercession of our Redeemer, we shall be received to that happy abode, where we shall see God as He is, and where we shall shine as stars in the firmament for ever.

C.

DIALOGUE ON INSINCERITY IN THE WORSHIP OF GOD.

" Woe unto, you Scribes and Pharisees, hypocrites." Matt. xxiii. 27.

Mary. " The sermon to-day reminded me so much, Aunt Lucy, of Mr. Gray ; do you remember how often he used to say, religion was only another word for hypocrisy, and that those who went to Church regularly, and kept Sunday holy, were only hypocrites, who had learnt their lesson well ?"

A. Lucy. " I do indeed, Mary ; but, I believe, when he was on his deathbed, he would very willingly have been one of those hypocrites. Your mother told me, that it was dreadful to hear him then cry out, ' Oh, I wish religion were only hypocrisy ! if I could but think there was no world after this !'

Mary. "But what reminded me particularly of him in the sermon was,"—

A. Lucy. "Stop, dear Mary! do not let us apply the sermon to others, but rather to ourselves; it may often happen that a passage in a sermon will strike us as very applicable to our neighbours, but we should instantly check the thought. We cannot too carefully remember, that our duty in listening to a sermon is, to apply it to our own hearts, and to gain some useful hints, some holy teaching, that may help us on our road. Mr. Gray, himself, has perhaps been a warning both to you and me, not to fall into the vice pointed out in the first part of the sermon, but what shall we say to the instances of hypocrisy mentioned in the last?"

Mary. "I cannot tell exactly to what you refer; I must confess, that my thoughts wandered, and I could not fix them steadily to-day; Thinking about Mr. Gray, made me think of my mother, and home, and I could not attend afterwards."

A. Lucy. "This shows you the mischief of giving way to the first wrong or wandering thought, that tries to distract us; the devil cares not by what means he can draw our minds off from what is good; and he rejoices, when he has introduced some train of thought, which effectually closes our ears to the words of Christ, preached by his minister."

Mary. "Do tell me, Aunt Lucy, what instances of hypocrisy did Mr. A. speak of, that you thought applied to me."

A. Lucy. "Not to you, Mary, more than to me, as far as I know; it is a subject on which each must judge their own hearts, and it is one on which all Christians, I believe, find much to deplore and repent of; the careless and imperfect nature of our devotions, both in public and in private."

Mary. "But how can this be hypocrisy?"

A. Lucy. "What was the sin with which our Saviour charged the Pharisees? Was it not, with their ostentatious observance of the outward forms of religion; while their hearts remained uninfluenced by the vital spirit, which only gives life to those forms? Is it not hypocrisy

towards God, and towards man, to attend in God's church, to assemble at His altar, while our hearts are far from Him, and the daily actions of our lives in direct opposition to all we then repeat, and profess to believe? Is it not also hypocrisy, when we kneel down, and repeat with our lips the solemn words of our service, and meanwhile our thoughts are far from them, engaged by some trifle, carrying on some worldly plan, or worse, positively engaged in sin; when can we say that our thoughts have never wandered during the whole time of service? Can we even find one part of that service, during which we have prayed earnestly and without interruption?

Mary. "It is very true, Aunt Lucy, and I was ashamed the other Sunday, when you said, you wished for a hassock to kneel upon, but you would not interrupt me, because I was saying my prayers so attentively; I felt that I was a hypocrite, for that Sunday, my thoughts were wandering, and I do not think I said one prayer attentively, and I could not confess this to you."

A. Lucy. "The more we know of our own hearts, the more we shall be shocked at the self-deceit that exists there; we are not only hypocrites towards others, but before God and our own hearts."

Mary. "But, Aunt Lucy, if I strive ever so hard, I cannot keep my thoughts always steady to my prayers."

A. Lucy. "Perhaps not, Mary; all our services partake of the imperfections of our nature; but, the question with us should be, if we do all we can to conquer this imperfection in our prayers. Mr. A. gave us some excellent advice on this head, and also, very justly reproofed us for our carelessness; at least, I felt that his reproof was deserved; he spoke as one, who had experienced the difficulty, but had considered well how it could be lessened; and certainly if we prepared our hearts and minds as he directed, for the service of God, we should find a great difference."

Mary. "What did he recommend, Aunt Lucy?"

A. Lucy.—To prepare for Sunday on Saturday evening; that is, to settle as far as possible all our worldly business, and especially any thing likely to weigh on our minds, and distract our thoughts—so that we might lie down on

Saturday night with our thoughts *free*, and awake, in the morning, with a full recollection that it is Sunday."

Mary.—"That was my first fault this morning then, for I quite forgot that it was Sunday, till I was nearly dressed."

A. Lucy.—"He bade us, also, take care to be ready quite in time for Church, so that we might come leisurely and soberly; and to take care, that in walking to Church, we engaged in no light and trifling conversation, that so we might enter God's house in a devout and proper frame of mind."

Mary.—"This is not always in our own power, for if we are walking with others, we cannot avoid talking."

A. Lucy.—"A great deal is in our own power, Mary; for instance, if we cannot walk to Church silently, we may contrive to go early enough to have five minutes before the service begins, to recollect ourselves; even when we walk with talkative companions, we may *avoid* joining others on the road: it is surprising, if we are really anxious to do any thing, how many of these little difficulties vanish."

Mary.—"What else did Mr. A. tell us to do?"

A. Lucy.—"He told us that we should employ our leisure on Sunday morning in examining ourselves, so that we might the better understand, and be ready to apply, the prayers to our own case. If we came to Church, he asked, with a serious sense of our sins, and an earnest desire for pardon, should we be able to repeat the confession so heedlessly, and listen to the absolution so carelessly? and here, he warned us against an error, not uncommon among devout Christians, that of endeavouring to call to mind their own individual sins, at the time of the general confession; this, he said, should be done previously, not at the time, when it would surely lead our thoughts astray, and we should be lost to the rest of the service. He bade us, also, carefully repel the first wandering thought; there might be no harm in the thought itself, yet it would be very mischievous to us then, in drawing us away from the subject of our prayers. Another proof of our hypocrisy, he told us, was our careful observance of public prayer, as far as the outward

form is concerned, compared with our observance of private prayer. It would be, he said, a consolation to him, as the pastor of this little flock, if he could hope, that those whom he knew to be careless in offering up their public worship to God, were diligent in daily, private prayer: but experience had forced him to believe otherwise; and that too many, who, out of regard to decency and custom, or from early habit, came to Church, never offered any regular private prayers; the best that could be said of such cold worshippers is, that they deceive themselves; but he entreated them to examine their own hearts by this new test, and see, if they really came to Church to serve God, or from some mere worldly motive."

Mary.—"I have sometimes thought, Aunt Lucy, that I should be very much ashamed, if others could know how little I have attended at Church."

A. Lucy.—"It is so, Mary, and Mr. A., for this very reason, reproached us with hypocrisy. We come out of Church easy and self-satisfied because no human eye knows how careless we have been; but our business in Church is not with man, but God; and though every human eye may be deceived, God cannot be mocked; He looks at the heart, and He may say to us, as to the Pharisees of old; 'Woe unto you, hypocrites; ye draw nigh unto me with your mouth and honour me with your lips, but your heart is far from me.'" E. A.

A WORD TO MY COTTAGE FRIENDS ON HELPING ONE ANOTHER.

MY dear Friends,—I take this method of addressing you upon a subject, which if attended to, would, besides the blessing attendant upon it, be a means of increased comfort to you all. It has often been a matter of surprise to myself, as well as many other cottage visitors, that there is not more kindly feeling for one another than is often found. I know, and would in the first place beg you to remember, that this feeling, unless grounded upon religion, is partial and uncertain; but I have often found,

where there is a show (at least) of religion, and a desire to be thought, and even to be really a Christian, this duty is apparently lost sight of entirely. It seems as if the poor imagined that to be charitable (in this sense of the word) belongs only to the rich, and because they cannot give money they cannot therefore do good, true indeed it is, that according to our power of relieving the wants of others, we shall be answerable; and I heartily wish this was more felt among ourselves than it is: but my present object is to show my *cottage* friends how they can do good, and how much it is in their power to relieve their fellow-creatures; and, in the hope of doing this more clearly, I will describe one or two cases by which the duty may be illustrated.

Let us first describe what we have found at the cottages of three labourers which we have visited. The first was that of a hard-working man, whose wife was far from strong in health, but clean and industrious; her cottage was therefore clean and neat, for it was Saturday, and the day which follows was not forgotten as a day of holy rest. We found this good woman quite tired with her work, for she said she could not afford to pay for help. The next cottage we visited was inhabited by a man and his wife, with three little children, the eldest of whom was scarcely able to take care of herself, and the woman was working hard to get her cottage neat and clean for the holy Sabbath, as we were delighted to hear her call that blessed day. The next cottage was of a sadly different nature; here we found the mother of a large family toiling at her work, and scolding six or seven children of various ages, from seven or eight to sixteen: had we gone on any other day, this would not have been the case, for she sent her children to school; but that would not have answered our purpose. When we remarked upon the sadly uncomfortable state of things, she replied that it was Saturday, and there never was any peace when the children were at home, for they made "more work than enough." I will not now enlarge on the sad account which will be required of parents who have neglected to train their children in the way they

should go, for that would be beside my present purpose; I will endeavour to show you how this mother might have so arranged her matters, as to have had neither scolding nor work to do at that hour, for it was late in the afternoon. The eldest girl was assisting her mother; and I believe had the others been set to work they would have done it too. Now, had this woman sent each of her other girls to each of her neighbours, whom we visited, to assist them in their work, it would have been much for the advantage of all parties, and the boys might have been set to work in the garden, or they might have been usefully employed in many ways in the house, and thus she would have been doing good to others, and at the same time benefitting herself. Again, how often is it in your power to assist a *sick* neighbour! I have often seen in the cottages of the sick poor, many little things wanting to be done, which would render the sufferer and the family more easy and comfortable, and which would not take more than half, or a quarter of an hour to do; and where is the heart that can see a fellow-creature suffering, and not endeavour to relieve him? Alas, it is too often found in all classes of society, where religion has not taught the commandments of Christ; and I believe there is more sympathy among the poor than the rich, but still there is not so much as there should be. One more, among many instances, I would mention, in which you seem to forget how much good you might do. On the Lord's day how many mothers are obliged to stay from His house, and often from His table, on account of their children, who are too young to attend with the Sunday school, or to accompany them. Now if you would take it in turns to take care of each others' children, with your own, during that time, how many more might attend the house of God. A careful mother can look after and take care of several children at once; and if it were taken in turns, you might all of you attend much more frequently, and the little ones would be taught, by their parents' example, to esteem attendance at Church a blessing, and the Sabbath as a day set apart for God. I will add a few texts of Scripture, wherein this kindly feeling towards each other is set forth as a duty, and with prayer that this may be useful to some of you in

pointing out your duty, and making you more comfortable, I subscribe myself

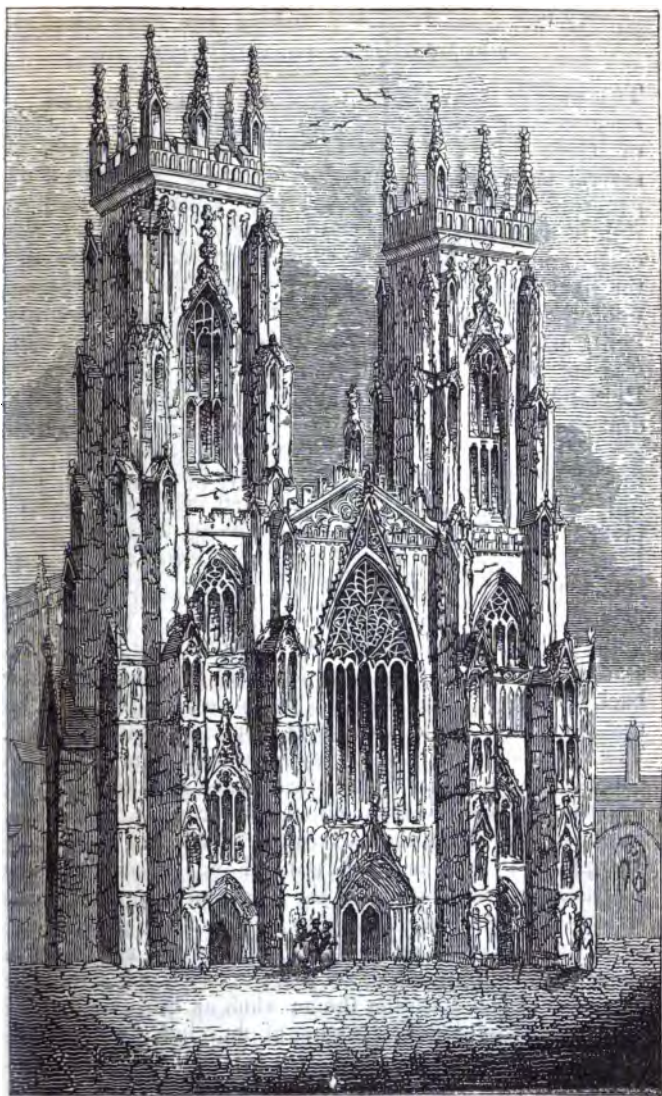
Your sincere well-wisher,
A COTTAGE VISITOR.

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous" (1 *Pet.* iii. 8.); "Bear ye one another's burdens, and so fulfil the law of Christ" (*Gal.* vi. 2.); "Comfort the feeble-minded, support the weak, be patient towards all" (1 *Thess.* v. 14.); "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets" (*Matt.* vii. 12.); "Blessed are the merciful, for they shall obtain mercy" (*Matt.* v. 7.); "Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble" (*Psa.* xli. 1.); "God is not unrighteous to forget your work and labour of love, which ye have showed towards His name, in that ye have ministered to the saints, and still do minister" (*Heb.* vi. 10.); "As we have *opportunity*, let us do good unto all men, especially unto them that are of the household of faith" (*Gal.* vi. 10.).

DANGER FROM RUSTY IRON.

MR. March, an able chemist connected with the Royal Arsenal, has discovered that it is an invariable rule with iron which has remained a considerable time under water, when reduced to small grains, or to an impalpable powder, to become red hot, and ignite¹ any substance with which it comes in contact. This he experienced by scraping some corroded metal from a gun, which ignited the paper containing it, and burnt a hole in his pocket. The knowledge of this fact may be useful in accounting for spontaneous fires, the origin of which has never been traced. Iron is now so universally used, as to render this discovery worthy of minute investigation, as the action of old rusty hinges bringing the corroded powder into contact with doors, or falling upon the floor, may have been the origin of many calamities attended with loss of life.—*Morning Post*.

¹ Set on fire.



WEST FRONT OF YORK MINSTER.

WEST FRONT OF YORK MINSTER.

THE picture affords a faint representation of one of the most beautiful buildings ever dedicated to the service of God. It was built by the zeal and liberality of several successive Archbishops of York, assisted by the generous contributions of the rich, who in those days rightly thought that the House of God could not be too costly and magnificent. It was not fully completed, from the time of its commencement, till 250 years, but it stands upon the same ground on which a wooden church was built, about 627 A.D., by the first bishop of York, who was one of the missionaries sent to preach Christianity in England. It has unfortunately happened, that this cathedral has several times suffered severely from fire :—within a very few years two dreadful fires have occurred ; the first of which destroyed the east part of it, since beautifully restored ; and the second, which happened in the present year, has miserably defaced the front, which is here represented. It totally consumed the wood-work, ruined the beauty of one of the great towers, and has destroyed the magnificent window between them, filled with painted glass, which can never be imitated or restored. Although great exertions will be made to bring back its former splendour of appearance ; it is to be feared that the effects of this last fire cannot be entirely removed. The works of God, when they have been injured or consumed, rise up again in their former newness and beauty ; because, the same wisdom which first brought them forth, exists for ever to sustain and restore them. But the power and genius of *man* is so short-lived and precarious, that he never can calculate on doing a second time even what he has once completed. Although we of the present age seem to excel our forefathers in many of the arts, and in some kinds of knowledge, yet there are others in which we are quite unable to equal them ; such as those connected with the building and decorating of churches. Since we are sure nothing happens without a reason in divine providence, no doubt this decay of human power is intended to humble us of these days, who are apt to exalt our-

selves in our own opinion too high above our fathers. We ought to learn from it, that our knowledge and our power has, after all, a narrow limit; that God says to them, as to the sea, "thus far shalt thou go, and no farther;" and although like the sea they may sometimes make great advances and flow much farther in some directions than formerly, yet at the same time they are obliged to lose as much in other places, and so to preserve the same level and quantity on the whole.

This *may* be the rule of Providence, designed to keep his children from trusting to the arm of flesh, and from admiring too much, things which are merely transitory and earthly. And when the men of this world boldly suppose that they make rapid advances in the scale of perfection, by the mere aid of human resources, the Christian sees that they are mistaken, and lowers his notion of the greatness of human nature to that standard, to which God in the Bible confines it. We have indeed great reason to be thankful that we are allowed to make so great improvements in the useful arts of life; but that improvement ought to occasion *gratitude* in us, and not *pride*. We should remember that our greatest works may be in an instant thrown down, and our greatest wisdom turned to folly, as they often indeed have been, for a punishment of vanity, and that God gives us *all* his blessings with the design, that they may be to *his* glory, and may rather have the effect of humbling than of exalting, the recipients of his goodness.

FIFTH LETTER TO BEE-KEEPERS.

MY DEAR FRIENDS,—Among the other advantages of keeping bees in double hives, is this, that the stocks are stronger, and so more sure of living through the winter. And besides this, they are in better condition to set to work early and vigorously in the spring. This is a matter of much consequence to the prosperity of the little colony. If their numbers are much diminished during the winter months, they have hard work to get on in the spring. There is a great deal to be done in the hive as soon as the weather allows them to work: and if there

are but few to do it, of course it will be a long time about, and much of the fine part of the season will be lost. There are the combs to be repaired and got ready, bee-bread to be collected, the young brood to be fed, and honey to be gathered for the food of those who stay at home: and all this when flowers are scarce, and long distances must be travelled to get at them. The more labourers, therefore, the better: for the work will be done more speedily, and the bees will sooner be at liberty to gather honey for the winter, and for their owners.

It is a great point to get *large* and *early* swarms. By giving plenty of room in the old hive, you may often keep the stocks from swarming at all: but as you will want swarms sometimes, it is well to get them as good as you can. The best swarm is that which is the largest and the earliest. An ordinary swarm may weigh about 4lbs.: some have been known to weigh as much as 8lbs.: and a swarm which does not weigh 3lbs. is worth very little.

You may be curious, perhaps, to know how many bees there are in a swarm or a hive. It has been calculated that one pound weight of bees contains nearly four thousand five hundred, in number. So that in a swarm which weighs 4lbs. there are nearly eighteen thousand bees. And as a hive contains often about double as much as a swarm, we may reckon that in a good stock there are frequently more than thirty thousand bees. An astonishing number! particularly when we consider that they are all the offspring of a single mother. For there is never more than one mother-bee in a hive at the same time: and when a swarm goes out, it is led by a mother-bee, hatched only a very short time before. The mother-bee is called the *Queen*: and this is a very good name for her; for she governs all the rest like a real queen, and they all pay her great respect. Some think that the old queen goes out with the new swarm, and that the young one, that is just born, stays at home with the old stock. The queen is chiefly busied in laying eggs: and we are told that she lays from thirty to fifty thousand in a single season.

The swarms generally begin to come out in the month of May. They have been known to be as early as April; and I have even heard of their happening in March: but

May is the time when they may usually be expected to begin. Much depends on the situation of the hives, and the forwardness of the season. In a sheltered and warm situation, they will swarm earlier than in an exposed place, and in a mild and forward season earlier than in a cold and late one. A good deal depends also upon the management of the stocks in winter; and this is a matter which every bee-keeper should carefully attend to.

The chief thing in winter-management, next to feeding, is to keep the stocks from *wasting* by exposure to cold out of doors. A bee does well enough in the coldest weather, as long as it keeps within doors: but if it gets out, it is very soon liable to die of cold. Observe therefore,

How to keep the Stocks from wasting in winter.

If you lookround the hives in cold weather, you will often see bees lying dead on the ground, or, at least, seemingly dead; and if you pick them up, and put them in a warm room, they will come to life again. This shows that it was the cold that had benumbed them; and if they had remained on the ground much longer, they would have died quite. This continual loss of life makes a considerable difference in time, and very much weakens the stock before spring comes round again.

To prevent this, the bees must be kept as much as possible from coming out. The door of the hive must, however, on no account be stopped up, for the bees must have air, and must come out occasionally. But the way to keep them at home at such times as it is dangerous for them to come out, is by *darkening* the door. The most dangerous weather for bees is when the sun shines bright, but the air is keen and chilly. The warm sunshine wakes them up, and tempts them to get abroad, and then the cold air benumbs their little limbs, and they never get home again.

The best way of keeping the sun out, is to *turn the hives round with the door-way to the north*. They may be turned in November, and so remain till March; and this plan does so well, that the bees will seldom venture out but in safety. But if the hives are so placed that this cannot be done, the next best plan is to put a tile, or a

piece of board, before the mouth of each hive, so as to keep off the sun from ever shining into the hole. This will tolerably well keep out the light and heat, and yet let in the air; and the bees will not be tempted out to their destruction, but still will have room enough to pass out and in. This very little trouble of turning your hives, or putting up a board before the door-way, will be abundantly rewarded, by saving great numbers of your bees, and enabling them to requite your kindness by working hard for you all through another summer.

I have now told you what I had to say about the management of your bees; and I think I cannot finish better than by reminding you, that all the industry, and cleverness, and wonderful sagacity of these interesting little creatures, are the qualities with which their nature is furnished by the express design of the great Creator. When we admire the curious instincts and beautiful works of these insects, we ought to admire in them the handiwork of God. And how much would the constant recollection of the universal presence, and power, and goodness of the Almighty, both increase our enjoyment of his gifts, and draw our minds to grateful adoration of the Giver. And if our hearts were set upon learning wisdom, how many a lesson might we gather from observing the actions even of so insignificant a creature as a bee. The wisest man that ever lived says, in the Book of Proverbs, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest¹." And what Solomon, or, rather, Almighty God by the mouth of Solomon, instructs us to learn from the *ant*, we may in like manner learn also from the *bee*. If we would learn, by observing the bee, to imitate in our own daily life its diligence, patience, and forethought for times to come, how well might we live, both for this world and the next. By peaceable and persevering industry, with the blessing of God, we might abundantly provide for the few and simple wants of this present life:

"Man wants but little here below,
Nor wants that little long."

¹ Prov. vi. 6.

And, above all, if we could but *look forward to the future* with as much earnestness as the poor little bees show in preparing for *their* future wants, how different would be our behaviour with regard to our *spiritual* concerns ! The bee employs every shining hour of the summer in gathering a store against the long dark months of winter ; and if she were idle in summer, in winter she would perish.—But *we* have to prepare for a much longer night, in which no man can work : the night of death and eternity. If we neglect the care of our souls in this world, we shall perish eternally in the next ; and when our day of grace is over, we shall have nothing left us but to lie down in sorrow, with the bitter lamentation of the sluggard : “ The harvest is past, the summer is ended, and we are not saved ! ”

Your sincere friend,

A BEE-KEEPER.

CHARACTER OF A SCHOOLMASTER.

PIETY and godliness in a schoolmaster are of the first and last importance. He must, indeed, bring to his place a sound and competent knowledge of the things he undertakes to teach, otherwise his very scholars will despise him, and their parents will have good reason for complaint. But what will the best talents and acquirements profit, if along with them he brings a worldly and irreligious spirit, a disposition that either makes light of gospel truth, or treats it as a thing of forms, to be learnt as a task, and dismissed as a task ; if he sets an example of violent and ill-ordered temper, is savage in punishment, and excessive and unreasonable in rebuke ; if he is light-minded, wanting in seriousness, in self-control, or in a kindly or compassionate disposition ? Oh, believe me, the choice of a schoolmaster or schoolmistress is a step of the utmost consequence : a bad selection may go far to mar, and even spoil, the effect of all beside. Personal piety, a consistent character, a serious and sincere tone of feeling and acting, as far removed from cant and grimace as from levity and impropriety ;—such are the qualities which, above all other, we would desire in the teachers of our children. For it is not the Bible chapter carefully repeated, nor the catechism and collect drilled into the

head, that will impress religion in any effectual form upon the heart. Children are shrewd and sagacious enough to observe in a moment the difference between the lesson read in the book, and the lesson set forth in the life ; and they are worked upon far more by the example acted before their eyes, than by the precept conveyed in the task. One must assist the other to produce the full effect. By the blessing of a merciful God, it has sometimes come to pass, that in spite of the grievous deficiency of the human teacher in vital godliness, the word of Scripture, and the various holy lessons taught at school, have made their way against all disadvantages, and formed pious and Christianlike characters in the face of all earthly hindrances : but this is not the case ordinarily. We must work by means, and if the means are faulty, we have no right to expect satisfactory results. There is an awakening of the country as to this matter. The value of good schoolmasters and good schoolmistresses is better understood and appreciated. Training schools, for forming the teachers, are in the course of institution ; many already are established, and at work. And from these a more marked improvement in the system, and conduct, and principles of national education may reasonably be expected, than from any one single cause since a national school first opened its doors to the children of England.

—*From a Sermon by the Rev. E. Baines.*

Sent by M. D.

MR. HATCHETT'S METHOD OF RESTORING MUSTY WHEAT.

THE wheat must be put into a vessel large enough to contain at least three times the quantity, which must be filled up with boiling water, stirring it occasionally, and removing the hollow and decayed grain, which will float. When the water has become cold, draw it off, and rinse the corn with cold water, to remove any must it may have taken up : drain it completely, and spread it immediately on the floor of a kiln ; dry it thoroughly, taking care to stir and turn it frequently. This has succeeded with the most musty corn, on which ordinary kiln-drying had been tried without effect ; and the diminution of weight by the

process was very inconsiderable. Though the experiment was only tried with wheat, it is believed that it would answer equally, with oats or any other grain.—*Donovan's Domestic Economy.*

SCHOOL FOR TRAINING FEMALE SERVANTS AT
UPTON-ON-SEVERN.

A CERTAIN number of girls, from the national schools, selected for their good conduct, will be admitted into this institution, and boarded, clothed, and educated, for two or three years, at two shillings a week.

Young girls who have lost their mothers, or are otherwise so circumstanced as to make it desirable that a home should be provided for them, will be admitted from an early age, upon security being given for the payment of four shillings a week for each child: ten shillings' entrance will also be required with each girl. They will be received from any part of England.

These young girls will be kept employed in rotation in the various branches of domestic service; one set will be relieved by another at proper periods, in order that each girl, in her turn, may be fully instructed in every department. When judged capable, they will be placed in good situations.

They will be taught reading, writing, and the four first rules of arithmetic; also, plain cooking, and to make and bake bread, to wash and iron, and get up fine linen, to scour boards, and clean furniture, with all other branches of household work. The matron will superintend each department of service.

It is thought essential that the institution should be strictly a religious one. To train up the English girl in the path of humble duty, to teach her to love, honour, and succour her parents, and to follow the steps of her blessed Redeemer, in life and in death, will be the single aim of those who direct her, under the guidance of her spiritual pastors and masters.

Each subscriber will have a prior right of selecting servants; and the amount of their subscriptions will be deducted from the charge of any girl they may especially wish to patronize.

The assistance of the benevolent public is most earnestly requested to aid the undertaking. The very smallest donation and annual subscription will be most thankfully received by Lady Darell, the Hyde, Upon-on-Severn, Worcestershire; Mr. Lovesy, Imperial Library, Promenade, Cheltenham; and by Messrs. Stevenson, Salt, and Sons, Bankers, 20, Lombard Street, London; also by the Rev. H. Taylor, Upton.

A cottage has been taken, and the matron and several girls are already established there (July, 1840).

Sent by Y.

POT-HERBS.

EVERY housekeeper who possesses a patch of ground, though ever so small, should cultivate a few of the herbs which are in constant request for cookery or garnish; and this may be done mixed with flowers in borders, without in the least detracting from the beauty of a parterre. By this means, the herbs will always be at least fresh, and in the greatest perfection; and the expense is so small (after the first purchase of the seed or roots) as to be scarcely calculable. Let the housekeeper look over her greengrocer's bills, and she will be surprized at the aggregate charge for herbs, and such small gear as horse-radish, fennel, &c. in a month or a year. We speak within rule when we say, that in many families it amounts to two or three shillings weekly, when the court in front, or patch in rear of the house, affords ample convenience for growing nearly all that is required. We do not advocate the cultivation of vegetables (unless the garden is large) in the suburbs of great towns, particularly London; because the market-gardeners produce them much cheaper than any private person can grow them; and even if the greatest pains are taken, and no expense spared, it is seldom or never that they can be produced so early or so good as by those who make it their business, and who have facilities, and, above all, practical experience for the work. But this objection does not apply to pot-herbs, which are easy of growth, and require but little trouble in the management.—*Magazine of Domestic Economy.*

TO PREVENT THE TASTE OF TURNIPS IN MILK & BUTTER.
THE cow should never be fed with the roots within six hours of milking, but immediately after, giving no more at a time than she will eat up.

TO PREVENT SMUT IN WHEAT.

THROW the seed-corn into water, stir it well up to separate the light grain, and skim it off as it comes to the surface; then pour off the water, and saturate the wheat with a strong brine of salt and water. After it has steeped four hours, raise it in baskets, and let it stand to drain; then spread it evenly on a barn-floor, and mix up slaked lime with it until quite dry. A sufficient quantity for the day's sowing should be prepared the preceding evening.—*Magazine of Domestic Economy.* Sent by Y.

WEATHER WISDOM.

THE following are a few of the common or popular proverbial "saws," relative to the weather in our insular climate:—"A rainbow in the morning gives the shepherd warning." That is, if the wind be easterly; because it shows that the rain cloud is approaching the observer. "A rainbow at night is the shepherd's delight." This adage may also be a good sign, provided the wind be westerly, as it shows that the rain clouds are passing away. "Evening red and next morning grey, are certain signs of a beautiful day." "When the glow-worm lights her lamp, then the air is always damp." "If the cock goes crowing to bed, he'll certainly rise with a watery head." "When you see the gossamer flying, be ye sure the air is drying." "When black snails cross your path, black clouds much moisture hath." "When the peacock loudly bawls, soon we'll have both rain and squalls." "If the moon shows like a silver shield, be not afraid to reap your field. But if she rises haloed round, soon we'll tread on deluged ground." "When rooks fly sporting high in air, it shows that windy storms are near." If at sun rising or setting the clouds appear of a lurid red colour, extending nearly to the zenith, it is a sure sign of storms and gales of wind. The above are a few of the common sayings mostly used by country people, many of which are even more to be depended upon than are the bold predictions of would-be weather prophets.—*Weekly Paper.*

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

ROYAL DISPENSARY FOR DISEASES OF THE EAR.—In a recent report of this institution, a simple mode of removing obstructions of the eustachian tubes is recommended by Mr. Curtis, as obviating the necessity for an operation. It consists in merely closing the nose and mouth, and forcing the breath into the tubes by the act of expiration. This plan is not new, but was some years ago communicated by the late Dr. James Sims to the Medical Society of London, of which he was president. It appears by the report, that since the establishment of the dispensary in 1816, upwards of 10,750 patients have been cured or relieved of deafness and other diseases of the ear through its instrumentality.

POTATOES RAISED FROM CUTTINGS.—Mr. Cortsett, of Stapleton, near Bristol, has succeeded in raising this valuable root from cuttings. Mr. Cortsett says, "Reasoning upon the analogy of the potatoe to the dahlia, I was induced to try an experiment on cuttings, and have succeeded admirably; having, from white apple and foxes seedlings (an early potatoe), produced a good crop of full-sized potatoes, many of which weighed half a pound. The method was this: when the potatoes were about nine inches high, I cut off the tops about six inches long, planted them in a line about eight inches apart, with a flat dibble, pressing the earth carefully against them, gave them water, and afterwards hoed them as an ordinary crop. I produced this way at the rate of 140lbs. per rod.—*Liverpool Standard.*

BEDFORDSHIRE CUCUMBERS.—In the southern counties of England, pickling cucumbers are easily raised without any artificial heat, being sown in drills in the open ground. The earth is made fine and level, and shallow circular hollows are formed with the hand, a foot wide, and half an inch deep in the middle. The distance between each hollow is three feet and a half, and the distance between the rows five or six feet. Eight or ten seeds are deposited in each cavity. This is done in the beginning of June. When the plants appear, they are thinned out to three or four, the weakest or least healthy being rejected. They are watered occasionally, according to the state of the weather. The cucumbers are gathered chiefly from the middle to the end of August. Vast quantities of these open-ground gherkins are taken to the London market. The village of Sandy, in Bedfordshire, has been known to furnish 10,000 bushels of drilled cucumbers in one week.—*Country Paper.*

EFFECTS OF HEAT ON VEGETATION.—There is in a garden at Genoch, a curious and instructive illustration of the effects of heat on vegetation. The root and lower part of a large cherry tree being on the north of a wall, the trunk is carried through a door, and the upper part of the tree trained up on the south side. On the north side the tree is in blossom at present, whilst on the south side the fruit is fully formed, and in great abundance.—*Galloway Register.*

IMPORTANT TO FARMERS.—A Farmer in Forfarshire has, it is said, completely saved his turnip crop from the beetle, for a long series of years, by keeping the seed, for some time previous to sowing, among a considerable quantity of flour of sulphur, and sowing the sulphur along with the seed.

THE SLAVE TRADE.—The humane opposers of the abominable slave trade are, perhaps, ignorant of the fact that in the year 1000, children were first forbidden to be sold by English parents.

NOTICES TO CORRESPONDENTS.

We have received the communications of L. S. R.; A. B.; Rowena; A. W.; Y.; A Layman; E. R. M. S.; W.; M. D.—A. B.'s communication is too long for our pages.

THE COTTAGER'S MONTHLY VISITOR.

OCTOBER, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the Epiphany	325	Chimney-sweeping	347
Extracts from my Family Bible	327	Cedars of Lebanon	349
The Psalms of David	329	Tablet in Titchmarsh Church,	
How to make the best of your		Northamptonshire	351
Situation in Life	331	An Evening Meditation	353
Advice to Fathers and Mothers	334	Scripture Characters	354
A Warning	335	An Account of the Cerbera	
Address to the Children of the		Tanghin, or Poison Tanghin	
Sunday School at S****, on		of Madagascar	356
the Death of one of their		The Blind Girl	357
Schoolfellows	338	Bone-dust for the Cultivation of	
Christ our Example	340	Grain	359
A Word about the Wake	343	Extracts from the Public News-	
Gratitude for Mercies Temporal		papers, &c.	360
and Spiritual	345	Notices to Correspondents, &c.	ib.

ON THE COLLECT FOR THE EPIPHANY.

It frequently happened that our daily occupations prevented my friend Charles and myself from paying our visits to our blind neighbour till late in the evening; and when this was the case, she generally invited any who lived in the adjoining cottages to come in and listen to the reading, or join in the prayer with which we usually concluded.

It was the 6th of January, after our day's work was done, that we set out for one of these meetings. The shortness of the days had obliged us to leave off soon after four, and the stars were already beginning to show themselves in the clear frosty sky. Charles pointed out to me the bright stars in the Great Bear, which are always visible at this time of the year sooner than any others. "An old shepherd," said he, "once taught me the names

of many stars which he said used to guide him over the downs, when he was coming home after folding his flock. I was then a silly lad, and had foolishly thought there was no use in the stars, they seemed to give so little light; and as I had never tried to learn any thing about them, I was quite surprised when the old man said he could tell what o'clock it was by noticing when 'Charles's wain' (as he called that cluster of stars) was over a particular building which lay in his way home. He had gained this knowledge by long habit, while watching his flock for many hours after dark in winter, and I used to spend a part of my evenings with him, listening to his stories, and trying to learn a little of his experience. He was a great reader of the Scriptures, and, in his simple way, he loved to explain them to me, which I have since found very useful. His favourite passages were those which contained some allusion to, or mention of his own employment. He said none but a shepherd could understand how the description in the 10th chapter of St. John showed the tender mercy and goodness of the Saviour, and it was with honest pride that he used to say over and over again, 'The Saviour was *first* made known to poor simple shepherds, keeping watch over their flocks by night.'

"Among other things which this good old man told me, was the history of the wise men who were guided by a star to the place where the Lord was born. Now, said he (after telling me the story), you see their knowledge of the stars made them find out when a new and a different one appeared; and this set them upon thinking what it could mean, till it was doubtless revealed to them in a dream, what this strange star was intended to show. They then set out on a long and toilsome journey, never losing sight of the star till it rested over the stable at Bethlehem. 'My child,' the old man would say, affectionately patting my head, 'there is now no bright particular star to show *us* the way to the Saviour; but *all* teach us His power and glory. We have now no need of being shown the place of His *birth*, for His *death* has opened to us the gate of everlasting life, and all our endeavour must be, that we lose not the enjoyment of those blessings which He has purchased for us. We were once heathens,

sitting in darkness like the poor savages we read of in travellers' tales, but it pleased the Lord to make known His Son to us Gentiles, as well as to His own people the Jews. The wise men were the first heathens to whom the new-born Saviour was revealed, and by them doubtless the knowledge of Him was spread over the country in which they dwelt, though we are not expressly told so.' We," continued Charles, "as the Collect for this day expresses it, know our God and Saviour now *by faith* in that Word wherein is contained the history of the wonders of redeeming love—that love which moved the Father to send His Son into the world to save sinners. May we so read and meditate upon it, that our faith may not be barren or unfruitful, but may bring forth those fruits of righteousness which are by Jesus Christ unto the praise and glory of God; and may we hereafter be admitted into that kingdom where, in the presence of God, we shall partake the fulness of joy and pleasures for evermore." L. S. R.

EXTRACTS FROM MY FAMILY BIBLE.

St. Matthew vi. 1—5.

MY DEAR FAMILY,—The Jews, though they did not actually sound a trumpet before them when they did their alms, yet made a great parade of their charity.

Some eastern nations, however, used to sound horns in honour of those who gave to the poor, thus *sounding a trumpet* grew into a proverb in reference to giving publicity to any act. Take heed, my dear family, in compliance with your Saviour's command, that you follow not the hypocrisy of the Jews. Have your reward of God, not of man; "Let not your left hand know what your right hand doeth;" let your alms be as secret as possible, and God shall reward you openly before men and angels for that love to Him which brings forth acts of love to His creatures. Here, however, I would say, by the way, that there are cases in which persons may make their charity public. A sincere Christian, who is at the same time a man of influence, by putting his name to a subscription for a charitable object, may be the means of benefiting a charity much more than if he withheld his

name, and provided always he acts thus with a desire to please God, and not to gain to himself honour from men, he is not, as I humbly think, breaking our Lord's precept.

From verse 5th to part of 9th.

The hypocritical Jews loved to pray standing in the synagogues, and in the corners of the streets. The Jews always prayed standing, except on occasions of penitence or mourning. Their sin was, that they prayed thus, not to be heard of God, but to be seen of men. These hypocrites had the reward of their ostentatious prayers; be yours, my family, that of secret, hearty, and loving prayer. Enter into your chambers, and pour into the bosom of God the fervent, yet humble, expression of your love, and your earnest desires for grace. Lay bare the wounds that sin hath made in your hearts, and ask that balm which flows from the wounds of Jesus. Your Father, which seeth in secret, shall reward you openly. He will witness to your pious souls that He hath "loved you with an everlasting love." He will give you pardon for past sin, and grace to struggle with the indwelling corruptions of your nature. He will give you that peace which passeth all understanding, yea, He will grant you all these in and for the sake of Christ, in whom He freely gives all things in answer to the secret and faithful prayer of every true believer. Verily theirs is a reward indeed!

Again; the Jews hoped to be heard for their much speaking, like the priests of Baal¹, and the worshippers of Diana². Be ye not like unto them, my family. If you are long in prayer, as our Saviour was, when He continued all night in prayer to God³; if you repeat in prayer the same expressions, as did your Lord in His agony⁴, do it in His spirit of love, and in child-like confidence, not trusting in the multitude of your words, but in the promises of God's word respecting prayer; then will no sin attach to you, for it is not against mere repetitions, but against "vain repetitions," that our Lord here speaks; vain, because uttered under a wrong and degrading notion of the

¹ 1 Kings xviii. 26.

³ Luke vi. 12.

² Acts xix. 34.

⁴ Matt. xxvi. 44.

nature of God, who “knoweth what things ye have need of before ye ask him.” But that you may not fall into vain repetitions, pray ye in the manner which your Saviour sets before you in the latter part of this, and in the four following verses; and here I would remark, that when our Lord says, “After this manner pray ye,” He means, use the very words I am about to give you¹.

A LAYMAN.

THE PSALMS OF DAVID.

SOME persons may have been occasionally surprised to find that the Psalms of David, as contained in the Prayer-Book, are in places different from the Psalms as contained in the Bible. The difference is generally trifling; but as they are the same book, written with God's inspiration by David and other holy men, we should expect them to be always word for word the same. For those who may wish to know the reason why there appears any difference at all, the following brief remarks are made;

It has been the custom for the Psalms to be said, and often to be sung, as they are now in our Cathedrals, from a very early time. It was a part of the service which very much interested and edified the people; and the duty of singing psalms and hymns, and spiritual songs, every Christian knows is more than once inculcated by the Apostles. David also says, “It is a good and pleasant thing to sing praises unto the Lord,” and Christian people have always had great delight in singing the holy songs of the sweet Psalmist of Israel, because they are so full of beauty and fervour, and experimental truth. On this account, in England the Psalms were generally known by heart by all the devout people who regularly attended God's house, so that although in those days the number of those who could read was but small, they still, without reading, could join in the praises of the Lord together.

Now we all know that the Bible was not first written in English, but in the language of the Jews, and the New Testament in the Greek language, which in our Lord's

¹ See St. Luke xi. 2, 3, 4.

day was the most generally spoken in that part of the world. Learned men, therefore, had engaged themselves to put out of Hebrew and Greek into English, or, as it is called, *to translate*, God's word, for the instruction of those who would not otherwise be able to read it. This was a most excellent and charitable work, by which learning was used to the glory of God, and the comfort of His people. But as first trials are never quite successful in any thing, it was soon found that an *improvement* might be made in the work of these good men, by a new or fresh translation of the Bible. This was no wonder, because the best things we can do admit of improvement, and nothing is done *best* the first time it is attempted. But when they printed this new Bible, the bishops of our Church wisely thought, that as the people all knew the Psalms used in the services by heart, it would be better not to disturb them, but to leave the *old* reading in the Prayer-Book, while they put the *new* in the Bible. This is the reason of the difference you perceive. The sense is generally the same, sometimes more clear in the Bible than in the Prayer-Book, as you may see, if you compare several of the Psalms. But the difference is not material, and does not affect matters of faith and doctrine. As devotional offerings, they are of the same use, and, besides, are more suited to be *sung* than they are in the other reading. These then were the reasons for this circumstance: the bishops wished the people who knew the Psalms by heart, to go on singing them without alteration and disturbance; and, it is to be observed, that at that time the people who knew them were very many, and they found great spiritual delight and edification in knowing them. It is greatly to be wished that there were more in these days who knew them too. Happy would it be for all to have them treasured up in their memories by frequent hearing, so that when attending public worship all could follow the minister aloud in the service, whether they have books and can read, or not. The Psalms would thus be a continual means of comfort and instruction; we should remember them all the week; they would direct and assist us in our prayers, they would enrich our spiritual thoughts, and even cheer our daily labours to think

of and repeat; when other thoughts contend for a place in the mind. It would make the Sabbath service much more interesting and encouraging both to the minister and the hearers: for it is but small encouragement to him, if he sees the flock take no interest in what he is reading to them out of the word of God; and our service must be indeed wearisome to those who do not find their hearts engaged in it. These few remarks are made to show why the words of the Psalms are different in the Prayer-Book from what they are in the Bible, and also to point out how we may reap more spiritual benefit from the services we hear every Sabbath-day, than, it is to be feared, we too often find in them. E.

HOW TO MAKE THE BEST OF YOUR SITUATION IN LIFE.

Earn as much as you honestly can, and make as much as you can of your wages. By attention and industry get the character of a good workman, and you will never want employment at good pay. When you have got employment, endeavour to keep it, by doing your utmost to please your master.

Civility is your duty and your interest. Do not fall out with your master, because he falls out with you: it may have been a bad market-day with him, or he may have been angered with some one else;—if you find “your soft answer will not turn away his wrath,” you will also find that a violent answer may lose you your place; at all events, because he is wrong, it can be no reason why you should be so. I know men who worked for many years on a farm, who are now working for any one and almost anything, and all because they chose to answer an angry master in an impertinent manner. Do your own duty, and do not expect to find perfection in any one; your own character, and the bread to be earned for your family, are not to be risked, for a few hard words.

Be no tale-bearer; your master and mistress will have plenty of persons to expose their faults—it is no business of yours. A prying servant will never prosper.

Let your master see that you are careful of his property, not ill-using his teams, or wantonly injuring any of the

things entrusted to your care ; he will soon perceive your conduct, and should you at any time be ill, he would be willing to keep your place open for you, for he will have learned your value.

Keep your time regularly, and always endeavour *to do well* whatever you are ordered to do ; your master has purchased of you your day's labour and the full exercise of your experience—it is an act of dishonesty to rob him of an hour of your time, or to deprive him of the full benefit of your skill.

Never allow your master to be robbed by others,—it is no excuse to say “you are no informer”—it is your duty to see that your employer is not plundered ; by saying nothing, you encourage a thief and injure a friend.

Remember that a good fire at home in the winter, is to be had much cheaper in the end, than the enjoyment of that at the beer-shop.—Lay in a stock of fuel in the summer for the winter's use ; you will be better off and happier by your own fire-side, for you need not drink there more than you can afford, and you do not pay for the comfort of the fire by being forced into bad company, bad hours, and bad habits.

Avoid quarrelling.—No man and wife ever lived perhaps who had not some points upon which they disagreed ; having learned these points, let each try to soften down their own, at the same time determining to put up with the other's. It is better to warm your feet on the hearth, and have a happy supper, than to put them on the hob, with the certainty of making your wife angry. It is better for her to remove “the things” from before the fire, ten minutes before you come home, than to get them a few minutes more dried, at the expense of “putting you out” for the whole evening.

When angry at the noise of the infant, just ask yourself what right you had to expect, that your infant would not be as liable to pain and to crying as other people's ? You may, whenever you wish it, find something in your lot to grumble at ; but you will find it a far happier policy to look at what you enjoy—what sufferings you are free from. I have yet to learn the full extent of misery a man may be called on to suffer ; for though I have often

met with those who were under what I thought the worst of trial, I have ere long found some who suffered even more. I would advise you to look at "how much worse things might be," and be thankful. The secret of contentment is to look for the best parts of our lot, and to study to acquire gratitude for what we escape of those things others are called on to suffer.

Never buy a thing because "a man happened to bring it to the door;" if you had really been unable to do without it, you would not have waited for such a chance of getting it. Pictures on the wall, and spotted china dogs, sheep, &c. on the mantel-piece, look but ill, when the children's shoes are in holes, or the bed wants a blanket. *Comfort before ornament,—necessaries before luxuries.* Never run in debt, or get in arrear for rent; a long account at the shop, and a threatened seizure of furniture by the landlord, are as weights on a man's limbs,—he can then do his work with little, if any comfort, or return to his home with any prospect of happiness. Try to get before the world by having a few pounds laid by, and the world will not beat you by getting you beyond your depth in difficulties.

If you can get into a good Friendly Club—one of the Enrolled sort—do so at once, and then the sickness that may come on you any day, will neither consume all your earnings or force you to go on the parish; and should you die suddenly, you will not be buried as a pauper, nor will your wife be in immediate want.

Bring up your children to be honest and industrious; send them to school till they can work; get them out to service as soon as you can; keep them out of bad company and from the use of bad words. Take care that they attend their Church—they will there learn to "Honour their father and mother, as well as to honour their God." If you wish them to escape being thieves and drunkards, do not let them mix with poachers or Sabbath-breakers; the boy who comes home early at night, may make a good servant; he who lingers at the beer-shop or public-house, will get too fond of company to stick to steady work.

Keep your daughter from "light company," unless you

would have her bring heaviness on your heart; *a girl's character is soon lost, and can never be regained.*—A love of dress is the first flaw in it,—a loose tongue as a crack in it; the company of the idle and evil, light conversation and late hours, soon complete the work of destruction, and then what have you left in the place of the child you once thought to see respected?—*one ruined and disgraced.*

Pass through life “making friends.” This you will accomplish by ever seeking to do to others as you would be done by. Always be ready to help a neighbour, and you and yours will never want assistance. Kindness, persevered in, will wear its way to the hardest heart. Bring up your children to see what it costs you to obtain their food and clothing, and thus teach them not to waste or injure what it has cost their father so much to obtain. Allow no waste of food, nor needless wear and tear of clothing. Have a small hole mended before it is worse. A stitch when first needed will save many.

Never punish a child when you are in a passion, lest it should think its punishment proceeds more from your ill temper than its own misconduct. Punishment, to have any good effect, should appear to be a deliberate but painful exercise of duty.—*From “A Handbill for the Cottage Wall,” by the Hon. and Rev. J. Osborne.*

ADVICE TO FATHERS AND MOTHERS.

THE father of a poor family goes out early to his labour, and returns late to his home, and for the most part has little to do with the immediate care of the younger children. It is true, his example will have a serious effect upon his family. If he brings home oaths and drunkenness, and foul ungodly talk, he does nearly all the devil would desire of him, to give him a footing in that family, and a seat by the hearth. And, on the other hand, what sweet and holy satisfaction will a pious, gentle, kind-hearted father spread through the dwelling, when he returns with a joyous welcome from his labour of the day. But the power of the mother is far beyond this. The child is her close companion from the hour of its birth.

She observes its disposition in its earliest bud ; she sees its little passions begin to show themselves, and she can check them with gentleness. She can rule it without harshness, without a cross word, without hardening its little heart, and making it sullen and resentful when it is withstood or rebuked. And the child has its eye ever upon its mother ; it copies her ways, her language, her very feelings, as far as it can discern them ; it frames itself by her example, and is led whithersoever she will. Oh ! mothers, mothers, when you abuse or neglect the precious charge which the Lord your God has consigned to you, in giving you children instead of a barren and joyless house, does it never cross your mind what a heavy guilt you are laying upon your souls, what a bitter condemnation you are storing up for the day of wrath ? Is it but to clothe and feed the body, think you, that God gave you that babe into your bosom, and not rather to train up a soul for Him, and lead it to Christ, that it may be blessed for ever ? In what spirit can you have put to yourself the solemn question : “ How shall I order my child, and how shall I do unto him ? ” — *From a Sermon by the Rev. E. Baines. Sent by M. D.*

A WARNING.

NOT many years ago a circumstance took place, that at the time excited much interest in our minds, amongst the inhabitants of a retired village in one of the eastern counties of England. We were staying there at the time, and it has occurred to us that if the facts were related, they might lead to some profitable reflections, and serve to illustrate one or two maxims, which are useful guides in our ordinary intercourse with our fellow-men ; to avoid foolish and unprofitable companions ; to respect advice when given ; and never to judge hastily.

A young man, whom we shall name Jacob Bradley, was the son of a poor cottager, and was one of a very large family ; consequently, it was very necessary that all should assist in providing for one another and for themselves. Jacob, however, following his own foolish desires, fell into what may be termed rather bad company. By using

that expression, we do not mean house-breakers and robbers, but the idle; those who would saunter up and down the village with their hands in their pockets, doing odd jobs now and then, but never sticking to regular work; who when they were tired would lean against a gate for "a bit of talk," or what was worse, sit down on the bench by the alehouse door. We have often observed when men *begin* by sitting down to rest at the alehouse door, they are very apt to *end* by walking in and calling for "something to drink." So one thing leads to another, and from such trifles a man may become a drunkard. But to return to Jacob. It was with this sort of company that he mixed. His parents often argued with him, and told him he would come to no good, if he spent his time with the idle lads of the village, sometimes doing little, but oftener doing nothing. King Solomon, whom we all know was a very wise man, tells every idle person to go to the ant and "consider her ways and be wise," for "in all labour there is profit; but the talk of the lips tendeth only to penury." And St. Paul says, in his second epistle to Timothy, "Shun profane and vain babblings, for they will increase unto more ungodliness." Jacob was too headstrong to benefit by such advice, and thought he showed more manliness in resisting it. His companions constantly taunted him with not being his own master, and after harvest-time, when Jacob had earned a little money for himself, two of them persuaded him to join them in what they called "a lark." Well! as we said before, one thing leads to another: Jacob in not shunning bad company, fell into its snares; in despising good advice, he followed evil counsel; "When sinners enticed him, he consented unto them. He cast in his lot amongst them, and they had all one purse." The three young men began their "lark" by drinking at the public-house, and then proceeded to a beer-shop in a lane beyond the village; from thence they were seen to take the road towards London. Time passed on, and nothing was heard of them for several weeks, when Jacob's two companions made their appearance without him, and said they knew nothing of him. This made his parents very uneasy; inquiry was made in every direction, the two men were

examined by the magistrates, but nothing could be discovered, and it ended by being a very mysterious affair; everybody settling it in their own mind that some terrible fate had befallen the poor lad. Here we must pause to utter one warning: "Never judge hastily." The villagers one and all were convinced Jacob was murdered, though they had no proof of it, and shunned his two wretched companions as two murderers. The industrious were too occupied to have time to say much to them; and the idle avoided them, fearing they might be thought worse than they really were by associating with them. When people have got the character of being idle, they certainly in a great measure bring on themselves the suspicions of the more industrious; and when any evil happens that cannot be thoroughly accounted for, it is generally laid to the charge of "the idle lads of the village." Although this is perhaps only a just punishment on them, it is no just reason why we should so judge—and so decide. Our blessed Saviour says: "Judge not, that ye be not judged." This is a command not to be disobeyed.

Two full years had elapsed from the time of Jacob Bradley's disappearance, when he one day walked into his father's cottage, to the great amazement of his family. He said he and his companions had quarrelled about the division of his money; that after his disobedience to his parents, he was ashamed to return to them; that he had enlisted and gone to Spain, where he had fought under General Evans, and where he had encountered hardships enough to make him value his own home, and to be a lesson to him for the rest of his life to be more mindful of good advice, and a better friend to himself than to give up again his time and his respectability to idleness and idle companions.

Before we conclude this story, it may not be unacceptable to some of our readers to learn, that *both* the young men who accompanied Jacob did not return to their former unprofitable way of life. One began to feel the evil consequence of such habits, and gaining a little employment, he so diligently performed it, that by degrees he got into constant work. From keeping to regular

habits during the week, he began to feel weary of his idleness on the Sabbath—that day of rest, not of idleness; and though he certainly did not begin the practice of going to Church from a love of serving his Maker, still he could not sit there Sunday after Sunday, hearing God's blessed word read and preached—so terrible to the wicked, so awakening to the careless, and so encouraging to the penitent,—without having his heart touched by its truths. And, thanks be to God, there is every reason to hope, that better thoughts are put into this poor man's heart; and though he began to come to Church because he had nothing else to do, we trust he may continue to come from a true and sincere feeling that he may there “confess his sins with an humble, lowly, penitent and obedient heart, to the end that he may obtain forgiveness of the same, through God's infinite goodness and mercy.”

F.

ADDRESS TO THE CHILDREN OF THE SUNDAY SCHOOL AT
S * * * *, ON THE DEATH OF ONE OF THEIR SCHOOL-
FELLOWS.

MY DEAR CHILDREN,—The last time I met some of you was at poor Mary Stewart's funeral. I do not like to let so solemn an occasion pass without endeavouring to improve it. Listen, therefore, for a few minutes, to one who earnestly wishes to see you good and happy here, and who hopes for your happiness hereafter. Consider how short a time it is since Mary was here, as well as any one of us, and as likely to live, when you read in the same class, and repeated the same prayer. On your usual holiday on Whit-Monday, she was as merry as any of you, and now she lies in the grave, and we shall see her no more until the Judgment-day! You heard in the burial service that her body was committed to the ground in sure and certain hope of her resurrection at the last day. I doubt not that she is at peace for ever—that she is saved through the merits of our Lord Jesus Christ, in whom she believed. Let me then entreat you all to turn your thoughts to yourselves, and to think of the time when you too shall die!—when all that your kindest and fondest friends can do, will be to lay you with decency in the

church-yard,—when the green grass will grow over your graves, and they will return to their usual business, as if nothing had happened.

We know not which of us may next be called to die ; our clergyman, myself, your kind governess, the youngest or the oldest child I speak to, may be taken away. What is it then that will teach us never to fear death ?—rather to look for its approach as that which will take us to the presence of our Heavenly Father ? Why, to put our whole trust in Christ, and stedfastly to determine to pray for His grace, that we may have peace with God, and lead a new life. Let each one ask him or herself some such questions as these : “ Do I really try to love and to obey God ? Do I not often mock Him, by saying prayers with my lips, while I am thinking of some nonsense ? Do I not often make some idle reason, or a holiday, an excuse for not going to Church ? When I am reproved for any fault, do I not often say, or at least think, that my parents and teachers are cross and very particular ? Do I not say, I try to be good, and am better-behaved than some ; and do I not think it very hard to be scolded, instead of trying to amend ? ”

When you have thought on these things, kneel down before God, and ask Him to forgive you your sins, and enable you to overcome them all ; and bless and thank Him for the kind friends, the food, the clothes, the air, the light, all the mercies He gives you ;—above all, thank Him for the Holy Bible, and for the promises, and blessings, and warnings we read of there ; repent of all you do that is wrong, and try to do what is right ; remember you have no power of your own, but that God will give His Holy Spirit to them that ask Him, to assist and guide them in every good word and work. Then, if we do our different duties here in this world, we need never fear death, for we may look forward to that world where there is no more death, no more sorrow, no more sin, where all is joy and peace ; and we may hope to meet in heaven, to be with our Saviour for ever, and to hear Him say, “ Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world.” That God may grant this for the sake of His Son, our only Lord and Saviour, is the prayer of your affectionate teacher, C.

CHRIST OUR EXAMPLE.

“ For I have given you an example.” John xiii. 15.

IN opening the Holy Scripture, we behold at once the Redeemer's love to a perishing sinner ; and in this chapter, just before He suffered death upon the cross (“ suffering the just for the unjust that He might bring us to God”), we see at once His great love, humbleness, and meekness to His true followers. And His whole life on earth had been one continual act of doing good : in His mouth was no guile, and when He was reviled He reviled not again ; and as early as twelve years old we find Him about His Father's work, which He was sent to accomplish before He suffered death for our sakes. Bear it in mind, my reader, that He was led up into an exceeding high mountain, to be tempted by the devil, and strong was the temptation, but He overcame it ; and we are subject, day after day, to great temptations to do evil. Surely there is a way for us to escape. Think of the Saviour who has given you an example. God will not suffer you to be tempted above what ye are able to bear, saith the great Apostle Paul. And our blessed Saviour was subject to hardships, trials, and scourges, and rebukes of men. “ The foxes have holes, and the birds of the air have nests,” are His own words, “ but the Son of man hath not where to lay His head.” At another time all His friends fled from Him—even Peter denied Him. Consider all this, my reader : if you are poor, distressed in mind or body, if ye are rejected of men, or suffer the loss of friends, I would invite you to the Saviour, for He has given you an example of His sufferings. And now He bids you to come to Him, to depart from sin, to worship Him in spirit and in truth, to lead a godly and holy life, to work out your salvation with trembling and fear, and to “ let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

I will speak to the young man who, perhaps, is not aware of the evil in neglecting so great and merciful a God. You may perhaps, Sabbath after Sabbath, hear the

precious word of God in our Church, the eloquent prayers, and the Litany, enough to sink to the very heart, when all exclaim with one voice, "Good Lord, deliver us." O examine your heart, and see if the seed has so fallen into your heart that it may bring forth fruit. See the parable of the sower, and apply it to thyself. Where the word of God falls on a stony heart, it is soon forgotten, because it does not take root; the cares of the world and the sin that lies in the heart, prevent you from beholding the things of God, for they are foolishness unto you. "Come now," we read in the Holy Scriptures, "and hear what I say, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." How shall we escape, my reader, if we neglect so great salvation; we shall find no place for repentance, though we may seek for it with tears. "I will give you," said our blessed Saviour to the woman of Samaria, "living water, that ye shall never thirst again." Let us then ask for this water, that we may never thirst, even the Holy Spirit to guide us into all good; and to enable us to abide in His love, and to seek for His joys,—it will be in us a well of water springing up into everlasting life. This is the comfort, then, that the poor man may enjoy in close communion with God. This was St. Paul's consolation: "I count all things but loss, that I may win Christ my Lord." Subject was St. Paul to trials and persecutions, in bonds, and in perils by sea and land, but all this he counted nothing. For his heavenly Master, Jesus Christ, had given him an example, and so he could say, "Who shall separate us from the love of Christ?" and let this mind be in us, and let us never be weary in well-doing, in seeking the things of Christ, in setting our affections on things above, for "the eyes of the Lord are over the righteous, and His ears are open unto their prayers; but the face of the Lord is against them that do evil." "Abhor that which is evil, cleave to that which is good." "Fight the good fight of faith, and lay hold of eternal life." For "I have given you an example," are the words of our Lord. And remember that "we must all appear before the judgment-seat of Christ; that every one may receive the

things done in his body, according to that he hath done, whether it be good or bad¹ ;"—and awful is the thought ! What excuse can we make if we neglect His salvation ? for He has given us warning ; He has given us precept upon precept, and line upon line ; He has sent His ambassadors to teach us ; and yet with many the word of God is a dead letter, the heart is dead to good works, and even perverts the Gospel of Christ. O how awful it is ; what must be the condition of such a soul in the day of judgment ? Oh ! the dreadful sentence—the awful sentence, "Depart from me ye workers of iniquity into outer darkness, there shall be weeping and gnashing of teeth²." And, on the other hand, we see what a reward there is for those that have accepted of the Saviour, who have loved Him, and endured unto the end, and who die in the Lord ; a city not made with hands, eternal in the heavens, whose maker is God. My dear reader, there are many deceivers in the world, who will not enter into Christ's religion, nor follow the examples which He has given, but who try and deceive others. But be ye unmoveable, always abounding in the love of Christ. Take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit ; and if so be ye have received Christ, be ye followers of Him as dear children. Walk ye in His fear and holiness, for without holiness no man shall see the Lord. Be sober, be vigilant, be fervent in Spirit, serving the Lord, and set forth the best example you can, that others may see it and do the same. And blessed be the holy name of God, for ever and ever, and let the whole earth be filled with His glory. Do Thou, oh blessed God, keep us stedfast in this faith, and give us grace so to fit and prepare ourselves to appear before Thee, in the white robes of Christ's righteousness, of purity and holiness, in another world, that whenever our dissolution comes, we may cheerfully resign our spirit into the hands of our Creator, and with the joyful choir of saints and angels, and the blessed spirits of just men made perfect, chant forth Thy praise to all eternity.

A GENTLEMAN'S SERVANT.

¹ 2 Cor. v. 10.

² Matt. xiii. 42.

A WORD ABOUT THE WAKE.

(To the inhabitants of Bilston and Congerstonc.)

DEARLY BELOVED IN CHRIST,—The solemn office of your Ministers, and the earnest love which they bear towards you, compels them to address a few words to you all, with reference to your yearly feast, or wake, this day begun.

We have no wish, (believe us, my brethren,) to deprive either yourselves or your children, of any really innocent amusement. Far indeed from it. You must all be quite aware that any thing that adds to your real happiness gives also pleasure to us, your spiritual pastors, and your sincere and faithful friends.

But, my brethren, be well assured of this;—There is no *real pleasure* in sin. It leaves a sting behind it, a sting which some of you must yourselves have felt.

Now, it is no use to shut your eyes to the matter. You must all be aware that the scenes which have gone on at this wake in years past have been of a most disgraceful nature. If the wake had been begun in real prayer to God on the Sabbath; if on the next days you could have been content to have spent your time in enjoying yourselves with your relations and friends, and in innocent games and diversions,—depend upon it, my brethren, you would have had greater pleasure at the time, and no pain in looking back on it afterwards. Now our wish is not to put the wake down, but to make it what it ought to be. We do not want to stop your visiting your friends; we do not want to stop harmless merriment, or feasting, or amusement. What is it then we *do* wish to stop? Brethren, it is not the *pleasure* of the wake but its *sin*. And not only do we wish this, but I am sure every respectable person in this village, whether rich or poor, wishes the same thing. We wish to stop the Sabbath-breaking, the fighting, the gluttony and drunkenness; the idle and filthy talking;—especially the *gambling*, which we are afraid is more common at all times in this place than it ought to be. Attend then, we beseech you, to this affectionate word of warning. Believe us, my dear parishioners, we speak these things not to vex or to shame you, but because we really love your souls, and would wish to

watch over you even as fathers over their own children. Remember then that not we but God hath said it:—That they who follow after revellings and such like shall not see His heavenly kingdom¹. Remember too, God will not break His word;—God will not remember *you* when you *die*, if you forget *Him* while you *live*.

Let us then advise all fathers and mothers, and all masters and mistresses, to keep their young people and servants under their own eye during this wake, and all persons to endeavour to be within their own houses by ten o'clock each night. We would also solemnly charge all keepers of public-houses, and other places of entertainment, to let no gambling, especially at bowling, nor swearing, nor drunkenness go on within their premises, either now or at any other time. No respectable customers will ever be offended by such a resolution: and if they ever were, better lose your customers than lose your immortal souls. Let every householder make it a rule, that the first person who swears, or is drunken, or commences gambling, or otherwise acts amiss, shall be removed off his premises. We have been told that it is not the people of *this* parish who generally disturb the peace of society at this time. We do not think so ill of our parishioners as to suppose it is. But yet this we *must* say;—If there were none in the parish to join with ill-disposed people *out* of the parish, it is quite plain that there would be no bad behaviour at all.

We hope what has been said may, through God Almighty's grace, sink deep down into every heart: and if unhappily any persons are still resolved not to profit by these plain and faithful warnings, that all respectable persons will join their ministers in "marking such people, and having no company with them, that they may be ashamed²." And especially give us leave to notice how great a sin it is to *travel* on the Lord's day to see your friends and relations, or to spend those holy hours, which belong to God alone, in feasting, tea-drinking, sleeping, gossiping, or drunkenness. Can you believe, my brethren, that if you spend God's Sabbath in this way, you can

¹ Gal. v. 19—21.

² 2 Thess. iii. 14.

be fit for an everlasting Sabbath in heaven? Yet is not this the way in which many of you do spend your Wake Sundays, and we fear some others of your Sundays also? Oh! pray to God, my brethren, and children pray to Him, through our Lord Jesus Christ, that He would forgive you all your past sins, and by His Holy Spirit (without which you can do nothing, and for which you should earnestly pray) enable you to withstand the temptations of the world, the flesh, and the devil, and so live to Him on earth, that you may for ever live *with* Him in His holy temple in heaven.

That God may make these plain remarks useful to every one of you, is the earnest desire, dear people and children, of

Your very affectionate Friends,
FRANCIS MINDEN KNOLLIS.
JOHN MILES COX.

N.B.—There will be three services in this Church every Wake Sunday. All persons are requested to read over this address every Wake Sunday, and also Habakkuk chapter ii., and Isaiah chapter v., and Galatians chapter v., especially verse 21.

Also let every one pray every night and morning during the week of the Wake in the words of the Collects for the 18th and 19th Sundays after Trinity.

· GRATITUDE FOR MERCIES TEMPORAL AND SPIRITUAL.

WHEN we think what sin is, how awful an abomination in God's sight, and what a dishonour to His name, we wonder that this world, which is full of it, should be suffered to exist at all. And when we see in it such displays of God's benevolence, such abundance of mercies, when we see it "full of the goodness of the Lord," surely we have more reason to praise Him, than Adam had among all the wonders of paradise. A small act of goodness to *sinner*s is more amazing than the richest treasures of it given to the holy. The least favour to *us* deserves more praise and thanks, than the greatest gift God has ever bestowed upon His holiest archangel: because by us it is

not only wholly undeserved, but is given instead of merited destruction. What shall we then say, my brethren, when God has given us a far higher and richer gift than ever He gave to the angels, His own Son to die for sinners, and has added the things of this life also? (for "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?") What shall we say to express His praises, how shall we glorify Him enough, or find a tongue and a heart that can worthily magnify His name? Well indeed might the Psalmist say, "The earth is full of the goodness of the Lord;" yes, this little spot, this small, and degraded, and fallen world, shows forth more of the praises of God than any other in the universe, of which we know anything. Here the Lord, though unseen, is more glorious than anywhere, because here He is bountiful to *sinners*—here He daily loadeth *them* with benefits. Blessed then, by all of us, be the Lord. We have all of late, in an especial manner, experienced His abundant mercy in temporal things; we have seen Him visiting the earth, and watering it, and preparing us corn when He had so provided for it. We have seen Him bless the springing thereof, and crown the year with His goodness. How then shall we keep the feast of gratitude and joyfulness before Him, for this and all His mercies? Will He be pleased with our mere selfish gladness? Will the holy God receive carnal joy as a thank-offering well pleasing to Him? Wherewith shall we come before Him? What praise shall we offer that He will receive? There is but one offering, but one praise which He can accept at our hands. Give less than this, and it will be nothing; it will be even an abomination in His sight. He has been a Father to you all, and His word to each of you is, "My son, give me thy *heart*." This is the offering of praise, come and lay it before Him, bring it to His altar, the foot of the cross of Christ, and deliver it *wholly* to Him. Pray Him to accept and purify it for Himself, by faith—to make it His throne, and make you His servant—to sanctify it with His precious blood, and fill it with His love. This is the praise He will accept, for it is the cause for which He sent you these mercies. E.

CHIMNEY-SWEEPING.

THE Magazine of Domestic Economy for February suggests the following plan: The chimney being warm from a recent fire, and the air rarefied, the soot is buoyed up, instead of descending heavily. Clear the grate from cinders and ashes, that the soot (which is very valuable as manure) may not be mixed with them. A garden-mat, or other convenient material, is then to be fixed, as usual, against the front of the mantel-piece, and any person who can "stand fire," is then to pass a gun as high up the chimney as he can reach, from the left-hand side, removing the mat so as to admit his right arm, and holding the mat close with the other. A servant on the other side of the fire-place, keeps all secure. As soon as the gun can be re-loaded (of course *only* with powder) the operation should be repeated, and the whole business is completed. The soot remains to settle in the room during the night, and the housemaid has, in fact, less to do in the morning, than after the chimney-sweepers have been there. One other matter remains to be mentioned, which is, that a man must ascend to the roof in the morning, and before the mat is removed from the fire-place, must clear the chimney-pot, by sweeping down it as far as he can reach. For this purpose, a long stick is to be procured, to one end of which an old broom, or preferably, a bush, styled locally "a scrub," a low-growing, prickly shrub, we believe the black-thorn, and found on commons, &c., is to be fixed. The pole and bush will last for years. The plan (if the soot is sold) "is costless, nay gainful." "At a rough calculation, say, the sweeping of four chimneys, four times a-year, will be fourteen shillings, besides money to the boys; and soot being valuable, we were accustomed to *purchase our own soot* of the sweeps, because it was their perquisite!" "Soot mixed with salt and coal-ashes forms an admirable top-dressing for meadows, lawns," &c. A caution is given, not to use it pure in gardens. Applied fresh from the chimney to a strawberry-bed, the soot killed every plant.

Sent by Y.



CEDARS OF LEBANON.

CEDARS OF LEBANON.

THESE trees are situated on a small eminence in a valley, at the foot of the highest part of Lebanon. The land on the mountain's side looks barren, and the trees are remarkable by being altogether in one clump. There are, in fact, two generations of trees: the oldest are large and massy, four, five, or even seven trunks springing from one base; they rear their heads to an enormous height, spreading their branches very far, and are not found in any other part of Lebanon.

Around these ancient ones there is a younger race of yellower cedars, forming a group of two or three hundred trees. The ancient cedars have been gradually diminishing in number for the last three centuries. In 1550, Belino found them to be twenty-eight in number; Maundrell, in 1697, states they were reduced to sixteen; Burckhardt, in 1810, counted eleven or twelve; and in 1818, Dr. Richardson found that no more than seven of the old cedars, "the glory of Lebanon," were left, which, from their size and general appearance, may be fairly presumed to have existed in scriptural times. In the course of another century, it is probable that not a vestige of them will remain, and the predictions of the prophets will then be most literally fulfilled, as they have already been in their figurative meaning: "Lebanon is ashamed and hewn down. The high ones of stature shall be hewn down: Lebanon shall fall mightily¹." "Open thy doors O Lebanon, that the fire may destroy thy cedars. The cedar is fallen; the forest of the vintage is come down²."

A few remarks upon this tree will assist us in understanding the meaning of the sacred writers, when they describe persons and things under the similitude of the cedar. What was the light in which this tree was viewed in the East we may collect from its being observed of Solomon, that in his book which he wrote on natural history, "he spake of trees from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall³," that is, from the greatest to the least.

In accordance with this, it is generally employed by

¹ Isa. xxxiii. 9; x. 33.

² Zech. xi. 12.

³ 1 Kings iv. 33.

the holy writers in the Old Testament to represent strength and prosperity. Thus the strength of the cedar is used by David to show how great is the power of God. "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon¹." Thus also he says: "The righteous shall flourish like a palm tree, and spread abroad like a cedar of Lebanon²." So Balaam calls the tents of Israel "goodly as cedar trees beside the waters." And more remarkably the prophet Ezekiel, when about to foretell the destruction of Assyria, for its pride and ungodliness, first describes the glory of the nation by comparing it with the same tree. "Behold the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs³."

In these six verses we may observe that the prophet refers to some of the chief beauties of the cedar. Few trees divide into so many large branches from the stem, or spread over so great a compass of ground as this. The "shadowing shroud" mentioned by the prophet, is the close foliage which is said to form a "kind of sweeping irregular pent-house," and a complete shelter from the rays of the sun. We may observe also, that Ezekiel's cedar is marked as a tree of full and perfect growth, from the circumstance of its having "its top among the thick boughs." For every young tree has a leading branch or two, which continue aspiring above the rest, till the tree has attained its full size; then it becomes, in the language of the nurseryman, "clump-headed." This is in all trees the state in which they are most beautiful and most perfect. So Assyria had reached its highest state of grandeur and power, when, for its pride and wickedness, it was about to be destroyed. From these few examples the studious reader of the Bible may understand the numerous other passages where the name of this tree occurs in a figurative sense; and by remembering some of its properties, may set before his mind a more lively image of the object alluded to, than could be done by mere words of description, and this is the great use and intention of metaphor.

¹ Ps. xxix. 5.² Ps. xcii. 12.³ Ezek. xxxi. 3—9.

TABLET IN TITCHMARSH CHURCH, NORTH HAMPTONSHIRE.

WORTHY OF SPECIAL NOTICE.

NEAR the north-east corner of the tower, and on the side of one of the western windows, is placed a tablet of stone, with the following remarkable inscription engraved upon it:—

IN MEMORY OF
HUGH RICHARD,

A servant of Sir Gilbert Pickering, Bart. who, among other acts of fidelity, distinguished himself by one which ought to be transmitted to after ages:—for, seeing a villain behind his master, ready to run him through, this brave young man, not having time to save Sir Gilbert any other way, threw himself between the sword's point and his master, receiving the wound in his own body that was designed for Sir Gilbert Pickering:—the wound, though desperate, proved not mortal.

That so rare an example of fidelity and valour may not soon be forgotten, this is placed near his grave.

He was after unhappily drowned, as he was learning to swim, in a pit in the river since called by his name.

Never was servant more lamented.

Such a tribute of gratitude to a faithful servant is entitled to more general notice than it can obtain by means of accidental visitors to the Church. It has been thought desirable, therefore, to print the inscription in the present form, in order to render the example more extensively useful.

A still more important object, however, is at the same time proposed, which the event recorded seems obviously to suggest—that of illustrating by means of it the example of Him, “who took upon him the form of a servant, and was made in the likeness of man, and being found in

fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross¹."

Some of the circumstances recorded respecting that faithful servant of Sir Gilbert Pickering, bear indeed a strong resemblance to the self-denying love and zealous devotedness of our blessed Saviour; though it must be confessed there are many points in which the resemblance entirely fails.

For, in the instance of Hugh Richard, it is very probable that there was something in the character of his master very estimable, and something in his conduct *as a master*, which peculiarly attached his servant to him, who was thus perhaps induced to make the noble resolution of sacrificing his own life to save that of his master.

No consideration, however, of this kind, is at all applicable to our divine Mediator. No similar motive can be ascribed to Him, when He graciously interposed between the wrath of God and our guilty souls; when He, as it were, received the sword of divine justice in His own sacred body, in order to save sinners from eternal death. For the only character which belongs to fallen man in the sight of God (in whatever relation he stands to his fellow-creature), is that of **A GUILTY SINNER *deserving God's wrath, and destitute altogether of any claim upon God's favour.*** Hence the sufferings and death of Christ for such creatures as we are, affords an example of devoted, disinterested, and unmerited benevolence, which infinitely transcends that recorded on this tablet, or any other which has been preserved amongst the annals of mankind.

"For when we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die. But God commendeth His love towards us in that while we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we

¹ Phil. ii. 7, 8.

shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement¹."

May every MASTER, who reads this inscription, so conduct himself towards his servants as to excite in them similar devoted fidelity to his person and welfare.

May every SERVANT who reads it be disposed to imitate so remarkable and instructive an example as that of Hugh Richard; if not by *an actual sacrifice of life*, yet by a spirit OF DEVOTED FAITHFULNESS TO HIS MASTER'S SERVICE.

But above all, may every one who is led by this memorial of a faithful servant, *to contemplate the love of a dying Saviour*, have a deep and enduring sense of that love engraven by the Spirit of the living God, "not in tables of stone, but in the fleshly tables of the heart."

L. P.

AN EVENING MEDITATION.

LET me, by diligence, and watchfulness, and prayer, and by all the means which God has put in my power, seek for the help of His grace, that I may be enabled to please Him. My search, I know, will not be in vain, for I have a sure promise to cling to: "Him that cometh unto me, I will in no wise cast out." And when God's strength is with me, and when His Spirit is guiding me, I cannot fail of victory in the Christian warfare. But, O Lord, make me watchful; grant that I may never "quench" Thy Spirit! When that Spirit is calling my thoughts from their former evil course, when I trust that I can, with the eye of faith, see Thy grace leading me from the love of sin to the love of Thee, let me not refuse to hearken to the voice of truth; let me not be disobedient to the heavenly vision; let me not attempt to drive away, for the present, the saving influence, with a hope that I can call it back at a more convenient season! For how can I tell that the call will ever be repeated? Whilst I resist Thy grace, my sins are every day increasing, and my recovery is every day becoming more hazardous: I am daily ap-

¹ Rom. v. 6—11.

proaching nearer to my end ; my burden grows heavier ; my strength weaker ; my work becomes greater ; the time to do it in becomes less. Thou, O God, dost call me from sin to holiness. Thou dost, in mercy, say to me, " Turn from the evil of thy ways,"—" repent and be converted,"—" the blood of Jesus cleanseth from all sin,"—" *now* is the accepted time,"—" *now is the day of salvation.*" If I refuse to hear the voice which calls me *now*, I may never hear it again—but once ! And its words may then be, " This night shall thy soul be required of thee !"

V.

SCRIPTURE CHARACTERS.

GIDEON.—Judges vi. 8.

At the time of the commencement of the history of Gideon, the people of Israel were suffering under the oppressions of the Midianites, as a punishment for their sinfulness in conforming to the heathen practices of Canaan. As long as their prosperity lasted, the true God was forgotten, but in the time of trouble they were forced to confess that He alone could save them. Their cry of penitence was heard, and by a direct summons from the Lord, Gideon was chosen to be their deliverer. At first, with great humility, he expressed his fears, and pleaded his insufficiency for so great a work ; but, when assured that it was in truth a divine call, he immediately undertook the charge. And is not this a lesson for us ? How often, when about to enter upon any business, do we neglect to pray for God's blessing, or, on the other hand, when we know His will, how often do we hesitate and delay, as if the work was too great for us to perform, forgetting that the Lord will impart strength for the performance of what he commands. Look at Gideon ; when he knew that it was the Lord's will, he without hesitation engaged in an enterprise, that would to another have appeared rash and useless. He, with but ten followers, cut down the grove and destroyed the altar of Baal, and thus at once aroused the vengeance of the whole Midianitish nation. Then, aided by the Spirit of God, he openly proclaimed war : yet still desiring to know more

certainly whether he was acting according to the will of God, Gideon begged a token of his acceptance, which the Lord mercifully granted him. He then set out at the head of a large army elated with hopes of success. But the Lord was willing to prove him. The army which he had probably laboured hard to collect, was now pronounced to be too numerous, and he was ordered to select a little band of three hundred men, and to engage with them the hosts of Midian. His faith was strong, and he murmured not, for he knew that God had power to save by small means as well as by the greatest: the Lord reassured him, and he conquered; the Midianites were discomfited, and Israel was saved.

May not all learn much from this story of Gideon? It is true that we cannot deliver a country, we cannot wage war with the Midianites, yet there is another kind of warfare that all should engage in; one, too, that requires courage and strength as great as Gideon's. I mean the war in our own hearts, continually carried on between the old nature and the new. Let us see how far our case resembles Gideon's. 1. The bondage of sin may be compared to the oppressions of the Midianites; it is no less burthensome, and far more dangerous. 2. Each and all of us have had repeated calls to shake off the yoke; God repeatedly commands it. It would have been madness in us, as in Gideon, to have attempted to overthrow our oppressors unless certain of the protection of the Almighty. If he had attempted singly to liberate his country, he would without doubt have perished in the attempt, but under the protection of the Lord he prospered. We have sure and glorious promises of victory, and in the strength of the Lord we may go forth conquering and to conquer. 3. However apparently small our means may be against the powers of darkness, we need not fear. Gideon had but three hundred men against the thousands of Midian, but by God's help he conquered. Reader, are you engaged in this conflict? if it be so, happy indeed you are; fight on valiantly, and under the blessing of the Lord, the God of Gideon, you will at last, through the merits of your Saviour Jesus, obtain the unfading crown of victory; a crown far more glorious, and far more valuable than any

thing earthly; incorruptible, undefiled, and that fadeth not away.

E. D.

AN ACCOUNT OF THE CERBERA TANGHIN, OR POISON
TANGHIN OF MADAGASCAR.

THE tanghin-tree is known to Europeans, as a native of the island of Madagascar; it is said to produce a very hard wood, fit for carpentry and inlaying-work, and of which the fruit is a most dangerous poison, too well known and employed by the natives. The kernel of the fruit is not much larger than an almond, and yet of so deadly a poison, that it is said to be sufficient to destroy above twenty persons. Radama, the late king of Madagascar, abolished the use of it as an ordeal; it was however with great difficulty that the chieftains could be persuaded to admit of the abolition of an usage, which had existed from time immemorial, and whose unerring efficacy in the detection and punishment of crime had never been questioned, until a Mr. Hasty, an agent employed by the government of this country, had acquired such an influence with Radama and his court, as to admit of the exposure of its fallacy. Unfortunately, however, since the death of Radama the administration of the tanghin poison has been resumed by his successor, as a test to persons suspected of witchcraft, as also to detect the guilt of those charged with murder, theft, &c. It is also frequently used in settling litigations as to property, by administering it to the dogs of the parties concerned, and of course convicting the owner of the dog killed by the test, to the penalty of the law. The mode of administering the poison is as follows: the accused person having eaten as much boiled rice as possible, is then required to drink the test, which is a small quantity of the tanghin nut scraped, and mixed with the juice of bananas. The Panazondola (denouncer of the curse or imprecation), then placing his hand on the head of the accused, pronounces the form of imprecation, involving all direful curses on him if guilty. If he goes safely through this, according to their notions he is pronounced "clean," legally and morally innocent of the charge: but if otherwise, guilt has fixed its stain, that stain is indelible, and

the disgrace incurred is irreparable. Sometimes the corrosive nature of the poison acts with so great rapidity, that life is destroyed during the ordeal; should the test have proved the guilt of the individual, and yet the tangle itself not have produced immediate death, he is generally killed by the bystanders, a large club or spear being used as the murderous weapon, and the brains of the unhappy person are dashed out on the spot. Strangling is sometimes resorted to, as in an instance communicated by an eyewitness, in which the insensible sufferer was dragged away to a sort of burial before life was extinct! Before closing this little history I would draw the attention to one other melancholy instance of the gross superstition and ignorance of the natives of this island. An aged widow, upwards of seventy, attended the administration of the ordeal to five of her children in one day, all grown up and having families. The first was proved innocent, the aged mother rejoiced almost to ecstasy; but ere the day had closed, she had to mourn in anguish and despair, over three destroyed out of the five, and their fatherless children committed to her feeble care. More could be said on this subject, but I fear to trespass too much on the pages of this valuable publication. I cannot however conclude, without remarking it is most earnestly to be hoped that the government of this country will continue to countenance every eligible measure for rescuing the five millions of inhabitants of the island of Madagascar, for ridding them from such revolting cruelties, and for elevating them to the enjoyment of Christianity and civilization.

W.

THE BLIND GIRL.

[The following brief memoir was lately put into our hands, and we insert it, in the hopes that it may interest some in the cause of the poor blind girl.
—ED.]

“ELIZA Heasman, aged 13 years, of the parish of Slaugham, Sussex, is an inmate of the union poor-house, Hurstpierpoint. She has been blind, not from her birth. but from her earliest infancy (an affliction, which, it is supposed, might have been prevented, but for the gross negligence of her parents). She has now no father living, and a mother worse than none. But, in addition to the feeling of pity naturally excited by the circumstances under

which she suffers, so exemplary has been her conduct in the house, and so engaging her manner in the school, as to win for her the sincere attachment of all around her.

She has committed *perfectly* to memory, the Church Catechism—Crossman's Introduction—Gastrell's Christian Institutes—Pinnock's Catechism of Bible and Gospel History—The Collects for the whole Christian year—and St. John's Gospel. She is also able to read with facility from the raised Type. Such, indeed, has been the interest she has felt, the pains she has taken, and the proficiency she has made in her own personal improvement, that I have been induced for some time past to consign to her exclusive care, the instruction of a class of nine of the younger children; and *that*, I am happy to say, not less to the profit of her little school, than to the sincere gratification of myself.

J. C. F. TUFNELL.

Hurstpierpoint,

Chaplain to the Poor House.

March 5th, 1840.

TO BLIND ELIZA.

ELIZA, thou art *blind*,
But many, that can see,
Do not enjoy that light of mind,
Which God hath granted thee.

Eliza, thou art *poor* :
But there is wealth in store,
Which shall, from age to age, endure,
When riches are no more.

Eliza, thou art *weak* :
But it may not be long,
Before thy weakly state may speak
Confusion to the strong.

Eliza, thou art *young*,
But not too young to know—
There is a place, the saints among,
To which the young may go.

Eliza, thou art *wise* ;
Not in thine own conceit—
The wisdom thou hast learned to prize,
Lies at thy Saviour's feet.

And when the good, though weak and blind,
Shall enter into rest,
May thou the joyous sentence find,
"Eliza, thou art *blest*."

N.B. Eliza Heasman having no resource of any kind to look to, nor any home in prospect, beyond that which

she at present occupies, except it be from some effort made by others in her behalf: this brief notice is printed for her benefit; and the remittance of one shilling per post, to Rev. J. C. F. Tufnell, Hurst, Brighton, on her account, together with the donor's address, will be gratefully acknowledged by a copy of the memoir, with the warmest thanks of the POOR BLIND GIRL."

BONE-DUST FOR THE CULTIVATION OF GRAIN.

THE exportation of bones from Germany to England constitutes a singular epoch in the annals of commerce. Myriads of tons have been already exported without glutting the market, or causing a cessation of the demand. In the North Sea, mills have been erected to pulverise them. This bone-powder, or bone-dust, was long ago exclusively applied to the purposes of hot-houses by German horticulturists; but the English, emboldened by their riches, have extended its use to general objects of agriculture, and fertilise, by these expensive means, their cold, humid, and poorest land; and have thus brought the uplands of Nottinghamshire, the western parts of Holderness, &c., into the highest state of cultivation, both in point of extent and intenseness of fertility. There is, consequently, a proverb, "that one ton of German bone-dust saves the importation of ten tons of German corn." An agriculturist, rendered attentive by this vast exportation, instituted privately some comparative experiments, the results of which prove how bone-dust acts in the cultivation of ground, as compared to the best stable manure.—1. In respect to the quality of corn as seven to five.—2. In respect to quantity as five to four.—3. In respect to the durability of the energy of soils as three to two. It produces several other advantages.—1. It destroys weeds.—2. It diminishes the necessity of suffering the land to lie fallow.—3. This concentrated manure, or substitute for manure, is more easy of conveyance, less laborious to spread, and can with facility be applied to the steepest vineyards, or other inaccessible lands, either in mountainous countries, or in wet meadow land.—4. It renders agriculture practicable without cattle-breeding, grazing, &c.—*Repertory of Inventions.*

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

PROTECTION AGAINST SCARLET FEVER.—Scarlatina, an annual visitor at this season, has this year prevailed to a greater extent than usual. Scarcely a town in the kingdom but has felt its effects; though some but slightly, yet in others it has been more severe than for many preceding years. It has been almost entirely confined to children. Nightshade has been strongly recommended by the first physicians of Europe, and many others who have tried and proved its good effects in all cases. Those who have used this precaution have, though in the infected houses, escaped the infection. The medicine recommended as a preservative, is a solution of two grains of the extract of nightshade in an ounce of distilled water. To children of from one to ten years of age, from one to five drops of this solution is given four times a-day; from ten years upwards, from six to ten drops is given also four times in the 24 hours. In some instances this has been continued for a fortnight.—*Weekly Paper*.

ART OF FLOATING.—Any human being who will have the presence of mind to clasp the hands behind the back, and turn the face towards the zenith, may float at ease, and in perfect safety, in tolerable still water—ay, and sleep there, no matter how long. If, not knowing how to swim, you would escape drowning when you find yourself in deep water, you have only to consider yourself an empty pitcher: let your mouth and nose, not the top part of your heavy head, be the highest part of you, and you are safe; but thrust up one of your bony hands, and down you go, turning up the handle tips over the pitcher. Having had the happiness to prevent one or two drownings by this simple instruction, we publish it for the benefit of all who either love aquatic sports or dread them.—*Walker*.

No fewer than 16 bakers, grocers, chandler's shop-keepers, butchers, and beer-shop-keepers at Harrow, Hendon, Hoxeth, Child's Hill, the Hyde, Pinner, and Sudbury, were fined at Edgware Sessions, on Friday, in penalties from 5*l*. to 10*s*. and costs, for using fraudulent and unjust weights, scales, balances, and measures.—*Cambridge Chronicle*.

On Wednesday afternoon, as a girl named Clark, having a child in her arms, was looking at Batty's wild beast show, she approached too near the cage of a tiger, which seized her clothes and drew her against the bars, when the ferocious monster tore the flesh from the face of the child, and inflicted a severe wound on its shoulder with its teeth; the poor little sufferer was taken to the Bath Hospital, but died in the course of the day.—*Bath Journal*.

CAUTION TO PERSONS USING CONGREVES AND LUCIFER MATCHES.—It is highly probable that some of the fires that have lately taken place in the metropolis have been occasioned by the sudden ignition of congreves or lucifer matches, and persons using them cannot be too cautious where they deposit them at night time; they are apt to leave them on a warm mantel-shelf, or in a heated room; and as several of the destructive fires that have recently occurred cannot be assigned to any ascertained cause, it is likely they have arisen from the circumstance mentioned, especially as it is known that the matches are charged with a good deal of sulphureous matter: they should be placed in some earthenware vessel.—*Weekly Paper*.

NOTICES TO CORRESPONDENTS.

We have received the communications of C.; A gentleman's servant; L. S. R.; F.; Benevolus; E. D.

THE COTTAGER'S MONTHLY VISITOR.

NOVEMBER, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the First Sunday after the Epiphany	361	Extracts from my Family Bible	ib.
The Law and the Gospel	363	Varieties of Flowers	388
Lot's Choice	365	The Blind Girl	ib.
Two Things to be Avoided . . .	369	Reform	389
Animals must have a Language	ib.	Prayers for Children	391
Thoughts on entering a Cathedral	371	The Swallow Tribe	ib.
Lines for a Sampler	372	Selections from different Authors	392
Extract from a Clergyman's Address to his Parishioners . . .	ib.	A Child's Love for the Bible . .	393
Habits of Idleness	374	Luther and the Birds	394
Scripture Characters	381	Herb Tea	395
Fotheringay Castle	385	Employment for the Maimed . .	ib.
		Extracts from the Public Newspapers, &c.	396
		Notices to Correspondents . . .	ib.

ON THE COLLECT FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

A FEW days after our last conversation, Charles called on me with a countenance full of anxiety and perplexity, and it was some time before he could gain courage to tell me the cause of his agitation, in answer to my repeated entreaties. At length he told me that he had been appointed one of the clerks in a large public office, where a vacancy had just occurred, by the sudden death of a young man, who had been only a few months in the situation. This young man had been an intimate friend of Charles, but ceased to keep company with him, when he found Charles refused to join him in parties where gaming and drunkenness often closed the evening. Charles felt his death keenly; for, with all his faults, Edward was of a warm and affectionate disposition, and

had it not been for his bad companions, he would gladly have joined Charles in attending public worship; but "the fear of man, which bringeth a snare"—the dread of being seen and laughed at by any of his gay associates, kept him aloof, and Charles had scarcely seen him for six months, when he was called on the morning before his visit to me, to give his evidence as to the identity of his poor friend, who had been found dead in his bed, at a small inn in one of the neighbouring villages, having, as was supposed, been seized with a fit, after spending the night in drinking: all the rest of his party had left the village, and not one remained to give an account of the manner in which they had passed the evening. The fear of punishment kept them from approaching the scene of death; and Charles alone recognized in the pale and haggard corpse before him the once gay and thoughtless Edward. The superintendent of the office, in which the hapless young man had been employed, was so struck with the feeling and good sense which Charles showed, when called upon to give an account of his poor friend's disposition and previous habits, that when the investigation was over, he called him aside, and immediately offered him the situation that Edward had filled. Overcome by this unexpected proposal, Charles begged time for consideration; and, going home, passed some hours in earnest prayer for Divine guidance to determine his course. He scarcely slept during the night; and came to my lodging, as before described, in a state of much mental suffering; being totally unable to decide whether he should accept the tempting proposal. We agreed to walk to our blind friend, and consult her upon this weighty matter. We soon opened the business to her, and begged her advice and opinion. "Let us open the prayer-book, friends," said the old woman, "our last Sunday's collect is the best prayer we can use; and let us together beseech the Lord mercifully to hear us when we call upon Him, and to grant that we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same. The calling which our friend has been invited to undertake is an honest employment; it will enable him to eat his own bread, and be chargeable to no one. We are

taught in Scripture, that man must toil for his daily support, and that even St. Paul himself provided for his own wants with his own hands, by working at the trade of a tent-maker : this teaches us that Christians must shrink from no labour but such as is sinful, and contrary to the law of God. Doubtless, Charles will find many snares and temptations in his new situation ; but what calling can he follow where he will be free from all hindrance to his salvation ? I have lived a long life, and never yet heard of any state or condition which placed a man beyond the power of Satan—except that of the saints in heaven. Let our employment be ever so holy, our wily tempter will seek to fill our hearts with evil thoughts, and even turn our very prayers into sin. We carry about with us a corrupt nature ; and till we are freed from this, we never can be free from sin. Our life, whatever be our calling, must be a continual warfare between the flesh and the spirit ; and our only hope of victory lies in being earnest in prayer for help against our unseen but powerful enemies. You both well know our Lord's prayer for his disciples, when He was leaving them—He did not pray that his Father would take them out of the world, but only that He would ' keep them from the evil.' ”

“ Thank you, dear friend,” said Charles, “ you have satisfied my mind that I may safely enter upon this business ; and you have given me advice upon which I may depend, because it is drawn from the Word of God ; that Word which ‘ is a light to our feet, and a lantern to our paths.’ By its blessed guidance I may still faithfully walk, praying earnestly for wisdom and spiritual understanding, that I may not only *know* the will of God, but *do* it ; and relying on the aid of that Spirit which helpeth our infirmities, and of that merciful Father, who can supply all my need, according to his riches in glory by Christ Jesus.”

L. S. R.

THE LAW AND THE GOSPEL.

EVERY sin, every transgression of God's law, is as a debt set down against us—a debt which we have no means of

paying. No one of mortal men has ever wholly kept God's law, wholly in thought, in word, and in deed. Every one, therefore, is considered as a transgressor of the law; the Scripture, therefore, has "concluded all under sin:" and no man has any power to pay the debt, no one can undo what has past, no one can purchase pardon for his past sins. The sinner, dreading the execution of the sentence which hangs over every transgressor, seeks for relief. He is grieving for his offences, and, labouring under a sense of his danger, he seeks earnestly for pardon; he not only laments his past offences, and his past negligences, but he desires to give up these sins, and to lead a new life. This is repentance—it is sorrow for past sin, and a desire and endeavour to forsake sin for the time to come. All this is good and right; but still there is often a grief of heart to the repenting sinner, who knows the holy nature of God, and understands his perfect justice. This grief of heart arises from a feeling, that, though there is repentance, sorrow for past sin, and a newness of character, yet still there is the guilt of *past* sin remaining, a debt set down in God's book; and the penitent does not see how this debt has been cancelled or paid; for he knows that his own repentance has no power to take away the condemnation for his past offences, any more than an extravagant man, who had incurred debts, could pay those debts by being sorry for them, and being careful for the time to come. Now such is the case with a repenting sinner, if he knows the nature of God's *law*, and has not learned the privileges and blessings connected with the *Gospel*. We cannot wonder, then, that the Apostle Paul should, in such strong expression of misery, describe the state of one who knew the purity and perfection of God's holy law, and the impurity and imperfection of man's nature; and that he, and every awakened sinner must exclaim, "O wretched man that I am! who shall deliver me from the body of this death?"

But the Apostle, knowing the blessings of the Gospel, answers the question, and blesses God that a way for pardon is opened "through Jesus Christ our Lord." (Rom. vii. 24, 25.) Christ has paid the debt; He has suffered

in man's stead ; and the past sins of the penitent are blotted out of the book of God, in consequence of the price paid by the sufferings of Christ. This is the Gospel; this is the scheme of *mercy*. The *life* of one who thus embraces the Gospel, and receives its benefits, is a *new* life, a holy life ; it is a holy life under the guidance of God's Holy Spirit ; it is " a death unto sin, and a new birth unto righteousness." V.

LOT'S CHOICE.

" Then the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven."—GENESIS xix. 24.

Mary. Aunt Lucy, what did Mr. A. refer to when he said that Lot had brought this trouble on himself?

A. Lucy. He referred to the early history of Lot, where we are told that he chose to dwell in Sodom rather than in the land of Canaan.

Mary. But did not Abraham tell him, to choose which way he would go? Why was he wrong?

A. Lucy. If you look back to the chapter in Genesis, where the account is given, you will find that at that time the people of Sodom were very wicked. I think the expression is, " sinners before the Lord exceedingly." Was not Lot wrong then to go and dwell among them by choice?

Mary. Certainly he was.

A. Lucy. His motive, also, is a bad one. He saw that the plain was well watered ; thus he considered the worldly advantages of the situation, and does not seem to have thought of the moral disadvantages. Let us recollect Mr. A.'s advice, and ask ourselves, " Are we sure that we have never been guilty of this very sin?"

Mary. I remember once when I should have been guilty of it, had I been left to my own choice as Lot was, but my mother prevented me?

A. Lucy. If you have no objection, tell me what circumstance you refer to?

Mary. Two years ago Mrs. M. offered to send me to a school at L——, where I should learn a great deal. I wished very much to go, but my mother objected; because

she had heard that there was no care taken of the religious instruction of the children at that school, and also because she wished me to be instructed by our own clergyman, in order to be confirmed, which could not be done if I went to a distance. Mrs. M. said, that it was hard to make me lose the advantage of being placed at so good a school, and that as my religious instruction was not neglected at home, it would not matter for a short time; and as for confirmation, I might wait a year or two for that; at all events she urged, that my mother should let me choose.

A. Lucy. And were you, like Lot, left to your own choice?

Mary. No; my mother said she did not think me old enough, or wise enough to judge, and therefore she must refuse the offer for me; and so she did. I was very sorry, for I was foolish enough to wish to go, and I did not like offending Mrs. M. who often gave me presents, and took a great deal of notice of me.

A. Lucy. You ought to be very grateful to your mother; for I am sure, tender hearted as she is, it must have been a hard trial to her to refuse you.

Mary. She told me that it was, but I was self-willed, and thought only of my own disappointment, and I fear that I have never felt and considered the whole business as I ought. I had quite forgotten all about it, till now you bring it to my remembrance.

A. Lucy. It is not too late now, dear Mary; you may still thank your mother for saving you from the consequences of such an unwise and sinful choice. You may still ask pardon of God for your sin, and bless Him for having given you so good a parent.

Mary. I see now that my mother was right, and I feel very glad that I did not go, but I do not see that I committed any *sin*, except indeed being undutiful to my mother.

A. Lucy. In not submitting at once to your mother's wish, you transgressed the fifth commandment. You were guilty too of selfishness, in considering only your own disappointment; but were you not also guilty of the very sin of which we were speaking, and of which Lot was guilty? Did you not understand and perceive, that in going to that

school, you would have preferred worldly advantages, and disregarded spiritual danger ?

Mary. Yes; my dear aunt, and if I had gone, I should have been guilty of the sin, but I did not go.

A. Lucy. What prevented your going ?

Mary. My mother would not let me.

A. Lucy. And now tell me, suppose that Lot, after he had chosen the cities of Sodom and Gomorrah for his dwelling, had suddenly died before he could settle there ; or suppose that the kings of those cities had come out and fought against him, and prevented his going to dwell there, would he not still have been guilty of the sin ?

Mary. Yes, because he would have committed it as far as he could.

A. Lucy. He would have sinned, as our Saviour expresses it, " in his heart ;" he would have been guilty of the sin, but would have escaped the consequences of that sin. Did you not, Mary, commit the sin as far as you could, and did you not escape the consequences of that sin, only through the gracious providence of God ?

Mary. You are right, my dear aunt ; and you have brought another secret sin to my remembrance ; may God give me grace to repent of it.

A. Lucy. In examining our past lives, we shall find many circumstances of the same kind, for the choice is constantly set before us, when we are old enough to act for ourselves : and we need pray earnestly to God for His preventing grace, that we may not unawares thus fall into great temptation. In any change of circumstances, our first consideration ought to be this, " Shall I be able to serve my God as well or better in this new situation, as in my present one ? if not, why should I change ? What am I profited, if I gain the whole world, and lose my own soul ? or, what shall I give in exchange for my soul ?"

Mary. Do you remember Sarah King ? When I left home, my mother was trying to persuade her not to marry a young man, who is in all other respects a very good match for her ; but he is not a religious man, and, I fear, belongs to the Socialists.

A. Lucy. Poor Sarah ! I hope she will be warned by your mother ; if not, she will indeed follow the example of

Lot, and probably see her husband and family fall into destruction, as he did his wife and children.

Mary. Oh I hope not; he is a very good character, and used to go to church, before he joined these wicked people.

A. Lucy. A good character, Mary, that is not founded on religious principles, is but a house built on sand; it may look bright and fair, but the first rude storm will lay it low, for it has no strength to stand. We are running into sad temptation, when we choose, as our most intimate friend and companion, one whose principles are not good. I am a great deal older than you are, and I have watched the end of many marriages. I can assure you that I never yet saw one turn out happily that began in this way. A woman thinks, *before she is married*, that it will be easy for her to convince her husband, and induce him to do what is right; but she soon finds that it is easier to *follow* him, than to make *him follow her*, and that the bad influence of one, who is constantly with us, is very powerful when joined to our own natural propensities to follow the *evil*, rather than the *good*, to “call light darkness, and darkness light.”

Mary. I wonder that Sarah should wish to marry him, because she is a very good girl, and I should think would not like any one that is not good; I am sure that I should dislike very much to marry a man who would not go to church with me.

A. Lucy. Take care, Mary; pray to God to keep you from any such temptation, and let me entreat you to be warned *in time*. Do not allow yourself to make acquaintance with any such characters. When a man is good tempered and pleasant in his manner, it is difficult for us not to like him, and if he is very desirous of pleasing us, he will soon win a corner in our heart, and then we shall no longer be able to judge with an impartial mind—we shall begin by wishing that he was religious as well as pleasing, and we shall too probably end by trusting that he will *become so*. Let us remember carefully the text Mr. A. quoted to-day, “Evil communications corrupt good manners.”—Let us have nothing to do with the inhabitants of Sodom, if we do not wish to follow them to destruction; no, let us avoid them even though they dwell in a well-watered plain. E. A.

TWO THINGS TO BE AVOIDED.

BISHOP Heber was preaching once at Ghazeepoor, a town in India, and in his sermon he related the following story, taken from an eastern writer.

A certain youth, who gave himself up to severe devotion, and passed whole nights in the study of the scriptures and in prayer, approached his father and thus addressed him, "Behold, my father, how these have forgotten their God, while I alone am waking to his word and to his service!" "Alas, my son," was the reply, "it were better that thou hadst slept till the day of judgment, than that thou shouldst thus wake to trust in thyself that thou art righteous, and to speak evil of thy brethren."

There are two things which we should carefully avoid, condemning others, and praising ourselves. Condemning others is seldom our duty, and when it is, it must be a painful duty, or else it is sin. If we compare our own character with our neighbours, let it be in those points in which he happens to excel us: few will be found so mean, or so ignorant, or so wicked, as not to be our betters in some respects. Praising ourselves is always odious, and will deprive our deeds, however good or commendable in themselves, of all reward hereafter. "Seest thou," says Solomon, "a man wise in his own conceit? there is more hope of a fool than of him." Seest thou a man righteous in his own eyes? The publicans and the harlots shall go into the kingdom of heaven before him." E. M. T.

ANIMALS MUST HAVE A LANGUAGE.

ANIMALS must have a way of speaking to one another, for we find them acting in such a manner, as could only be managed by some thing of the nature of conversation.

There seems no reason to doubt the truth of the account of what is said to have taken place in Switzerland. A wolf came near to a flock of sheep, whilst the shepherd was in sight. A gentleman standing by, said to the shepherd, "Why don't you set your great dog at the wolf?" The shepherd replied, that this was only a trick; it was done to draw away the dog from the fold, and then another wolf would come and attack the sheep, when the dog was away. The gentleman

said, that he should like to see a proof of this, and that he would pay for any sheep that might be lost. The shepherd then set on his dog to pursue the wolf. When he was gone to a distance, other wolves immediately rushed upon the fold. Now it is not easy to understand how this could have been managed, except by a regular conversation and arrangement between the wolves.

Again, the story of the martens, seems to prove the same thing. A sparrow took possession of a marten's nest; the old birds tried to drive him out, and they got others to help them; but the sparrow, placing his head at the small opening of the nest, struck at the martens with his strong beak whenever they came near to the hole; and he thus kept firm possession of his fortress. The martens went away, as if they had given up the attempt. But it was no such thing; they came again, after a little time, bringing a number of others with them, every one of them had a little moist clay in his bill, and in a few minutes they had completely blocked up the sparrow in the nest. How could this have been settled among them but by means of a conversation?

I witnessed a scene myself, not long ago, in my own garden, which seemed to me almost to prove that birds have a language that is well understood amongst them. A set of young blackbirds got disturbed from their nest, before they could well fly. I caught one of them, and took him under my protection. I put him into a cage, and hung him on a tree near to the nest. The old ones regularly fed him through the wires of the cage: in about ten days, I wished to set my little prisoner at liberty, thinking that he was now old enough to fly, and that he would be safe. I saw nothing of the old birds whilst I was taking the cage from the tree; but, when I had set it on the ground, I saw the hen-bird drop down from a high tree, into a thicket of rose bushes, about twenty yards from me; she was quite silent, and intended not to be seen. But the instant I opened the cage door, she sat up a loud shriek, as if to tell her little one to lose no time, but to come immediately to her. The young bird, instead of attempting to *fly*, *ran* at once to its mother in the thicket, and was safe. I could not help believing that the mother had

called the little creature to her, by a language well understood, telling it not to attempt to fly, but to run directly to *her*: no sooner, however, had the little one got safely into the thick protection of the bushes, than the old one flew off to some high trees at a little distance, quite silently. "As sure as I'm alive," said I, "she is gone to fetch her husband, and to tell him all about the recovery and the safety of their little one, and to get his help." And so it was; for in less than a minute she had found him, and I saw them both come back together, and enter into the thicket where the little one had been left. Another person was with me, and witnessed all this; and we agreed to come away from the spot, and leave the little family to the undisturbed enjoyment of their happiness. V.

THOUGHTS ON ENTERING A CATHEDRAL.

DURING the last summer, I was travelling through part of England, and while the horses were being changed, and some arrangements made, I sauntered about the town, and at last arrived at the old cathedral. I found the door open, and I walked in. I stood still for some time at the end of a side-aisle, and then heard, for the first time, the distant tones of a voice reading, which accounted for the door being open; and I discovered that the evening prayers had commenced, and that some portion of the service was then being performed. Every thing else was as still and silent as the tomb; and, as I looked through the aisles with arch beyond arch, the massive columns supporting the lofty building, I thought and felt this is indeed the house of God. Surely, it is in such a building that the great God ought to be worshipped; for though he looks to the heart of the worshipper, still every outward honour should be done to the "Lord and Giver of all things." I thought how long, very long, this structure had lasted, how many generations had there worshipped, and how many more might still do so, when my short existence had flitted past, and was remembered no more; and as my eye fell on the pavement, studded, as it were, with white marble, on which were

recorded the names and ages of past generations, I thought how many who have stood where I now stand are laid beneath my feet, their mortal part decayed, or fast decaying—dust they were, and dust they are—their mortal parts have not yet put on immortality: and their souls—where are they? Then the consoling thought came over me, “Them which sleep in Jesus, will God bring with him.” As I thought on these things, my mind turned to the many opportunities we had given us in this favoured land, to learn the faith as it is in Jesus; that at the last we may so *sleep in* Him as also to *live* with him; and I inwardly thanked my God, that there were raised throughout the land, temples (though built with hands) where the weak in faith might receive strength by hearing the word of God read and preached, where the weary might lay down their burden, and pour out their sorrows, seeking “help from trouble, for vain is the help of man,” and where the pure worshipper might raise his heart and hands in adoration and thankfulness on coming to “behold the beauty of the Lord, and to inquire in his temple.”—At this moment, the voice of the priest ceased, and the choir burst forth singing, “My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.” Ah! thought I, “This is none other but the house of God, and this is the gate of heaven!”

F.

LINES FOR A SAMPLER.

Jesus, permit thy gracious name to stand,
 As the first effort of an infant's hand,
 And while her fingers o'er the canvass move,
 Incline her tender heart to seek thy love,
 With thy dear children let her have a part,
 And write thy gracious name upon her heart.

Sent by C. P.

EXTRACT FROM A CLERGYMAN'S ADDRESS TO HIS PARISHIONERS.

It may be observed that much of the effect of our beautiful liturgy is lost through the irreverent and careless manner in which public worship is too frequently per-

formed. Let me ask your favourable attention to the following suggestions. In connexion with the duties of the sanctuary and the sabbath, it is painful to observe how small a number of our people are seen to attend the morning service. There seems to be a notion with many, that the solemn command "keep holy the Sabbath-day," relates not to the whole, but to a part only, of the Lord's day, that if attendance be given to public worship in the afternoon, or evening, the morning may be spent in work or idleness. Let me entreat you to consider how great an error this is! Some, it is true, may have household duties to attend to, but are there any who, by a little previous diligence on Saturday night, might not prepare themselves and their children to hallow the *early* as well as the latter portion of the Lord's Day? Let fathers and mothers consider well how bad an example they are, in this respect, setting before their children. If the father is loitering about his garden, or idling in his working-dress at the door of his cottage, or if the mother is cumbering herself like Martha about much serving, while she ought like Mary to be seeking "the one thing needful," at the feet of Jesus, in the public worship of the Church, how can they expect that their sons and daughters will respect the Sabbath, or love and reverence the sanctuary?

Then again as to the *manner* in which public worship is generally performed, let me remind you, that in coming to the house of God, your first and most important duty is to pray. Be early then within the porches of the House of Mercy, come with quiet, serious, and thoughtful minds, take your seat in Church reverently and decorously, do not by vain conversation, or any other levity, disturb the devotions of your neighbours; and when divine service has commenced, recollect that you are then in communion with the great God of Heaven and Earth. Show by your *manner* that your hearts as well as lips are engaged; join with your Minister in making your responses *audibly*, according to the directions given in your Prayer Books, so that you may be heard as well as seen. The officiating Minister prays *with* you, and you should pray *with* him—join with him, therefore, in fervent supplications to the Lord; and show that you are in earnest by a devout and

loud "Amen." How encouraging and impressive would be the effect of our Church Services, if all in the congregation would take their appointed parts ; if all " as many as are present," would accompany their Minister, " with a pure heart and humble voice, unto the throne of the Heavenly Grace !"

G. S. R.

HABITS OF IDLENESS.

Idleness is the burial of the living man.—SENECA.

" I DON'T think I can go to school to-day, mother," said Mary Burton.

" And why not ?" replied her mother.

" Because I think I have a chilblain coming."

" Well then, sit down on that little stool by the fire, and when I have finished dressing the baby, I will look at it;" said Mrs. Burton.

The infant was soon dressed, and laid to sleep in the cradle, and Mary's foot was examined ; her mother said she saw nothing to keep her at home, and giving her a pair of warm stockings to put on, desired her to make haste, and get ready to go.

" But look mother, how dark it is," said Mary, going to the window, " I think it will snow."

" Come, come," said Mrs. Burton, " I must have no delays, and in the evening, if I have time to sit down, I will tell you something which ought to make you like to go to school while you are able."

Mary knew that she must obey her mother ; therefore, taking her cloak and bonnet very reluctantly from the peg where they hung, behind the door, she went to school.

A brisk walk soon made Mary warm and comfortable, and she returned home at half past twelve o'clock, looking much more happy and cheerful than when she went out. She had the pleasure of reflecting that she had not spent the morning in idleness, as she wished to have done : and when she had taken her dinner, she went to school again in the afternoon. Mary could not help hoping that her mother would find time to talk to her in the evening, and once or twice, she was so occupied in wondering what she should hear, that she lost her place in her class.

At length the evening came; Mrs. Burton put the two youngest children to bed, and, giving Mary some work to do for her little brother, she told her, to take her chair by the fire, and then she would tell her what she had promised.

"Oh mother, how comfortable this is," said Mary, as she drew closer to her mother, "and as father can't come home early to night, you will let me sit up till nine o'clock with you, won't you?"

"Yes," said Mrs. Burton, "if you are an industrious good girl."

"And now, mother, what you promised to tell me."

"When I saw how unwilling you were to go to school this morning," replied Mrs. Burton, "I thought of all the trouble I had had to learn to read since I married, and only because I was allowed to be as idle as I pleased when I was your age. My mother died when I was very young, and as my father had no other children, I was sent to live with my grandmother. She was very old and infirm, and I am ashamed to say I gave her a great deal of trouble. Oh! Mary, you have never yet lost a near relation, and you cannot tell what a bitter thought it is, when they are gone, to reflect that we did not always try to make them happy, when they were with us. The clergyman who lived in the village, called one day upon my grandmother, and he asked her why I did not go to school. She said there was no reason for my staying at home, and she promised to send me the next Monday. I had never been taught the value of constant employment as you have been, and I was often idle, and my poor grandmother had not health or spirits to enable her to exert herself to make me industrious. She used to give me a great deal of good advice, which I did not attend to, but I now heartily wish I had followed it. I well remember the trouble I gave her, with the new stuff frock which she bought for me to go to school in. I ought to have assisted cheerfully in making it, instead of which I was always running out to the door whenever I heard the sound of a wheel, and quite weary of my employment, if I sat still for a quarter of an hour. My grandmother's eyes were so weak, she could not work much, and the frock would not have been finished by

Saturday night, if the kind neighbour who cut it out for us had not come in and helped us.

"Oh mother, who could ever have thought that you had been idle when you were young!" exclaimed Mary, laying down her work in astonishment.

"It would be sad indeed, my dear," replied her mother, "if our faults were to follow us through life. By telling you the faults of my childhood, I hope to teach you to avoid them, and indeed you are so differently situated to what I was, that you would be still more to blame, if you were idle. You are blessed with a comfortable home."

"Oh yes," said Mary with energy, "I do love my grandmother very much; but I had much, much rather live with my dear father and mother."

"Well," said Mrs. Burton, "I will now tell you how my habits of idleness at home prevented my getting on at school. I was very glad when Monday morning came, because I knew that at the school I should meet Jane Green, and two or three other girls of the village, and besides I liked to wear my new frock. I was put into one of the lowest classes, and as I was not very attentive, I remained there some time. However, when I saw all the girls of my own age getting up to the top, and then going into a higher class, I thought I would try too, but I was a long time before I got on at all, and I think the chief reason was, that I was idle at home. Instead of trying to improve myself when I was with my grandmother, I used to sit leaning over the fire, and watching the coals; or else in summer time I used to saunter about before the door, or play with our neighbours' children. My grandmother would sometimes say, 'O Susan, you will repent of this idleness some day; I wish you would try to repeat some of the hymns you learn at school; they would cheer these long evenings.' I loved my grandmother, and I thought I would try to improve for her sake, but my bad habits returned; and I got on very slowly at school."

"One fine summer afternoon, I was tempted to loiter on my way home with Jane Green, and it was late before I returned to the cottage. I wondered that I did not find my grandmother in her arm-chair, as usual; and running into the back room, I was surprised and shocked to see her

lying on the bed, and looking very ill. Our kind neighbour who was with her, made a sign to me to leave the room in silence; she then followed me, and told me that my grandmother had been taken suddenly ill in the afternoon, but that the doctor said she only wanted good nursing and care, and that he hoped she would do well. I could not restrain my tears. Mrs. Turner was very kind, and told me I was old enough now to be of great use to my grandmother who had been so good to me, and she added, 'I shall always be willing to help you, Susan, for though you are very idle sometimes, I believe you wish to do what is right.'

"My grandmother was ill a long time, and of course I was not able to go to school, and then it was that I repented so bitterly that I had lost the only time I had had to improve myself in reading. For some time my grandmother could manage to read a little herself, as her old Bible was printed in large letters, but as she grew weaker she could not hold it, and one Sunday evening she said to me, 'Susan, my dear, I wish you would take my Bible, and read the fourteenth chapter of St. John to me.' I took the book, and finding a mark in the place, I began to read. The first long word I came to, I was obliged to spell before I could get on, and so I went on through half the chapter, spelling some words, and miscalling others. I was vexed with myself for reading so badly, and when I went to my grandmother to ask her if she heard me, she was too weak to answer me, but she shook her head several times, and I saw by the expression of her face, that she could not understand what I read. I thought her lips moved, and I leant over her to hear what she was saying. I just heard the words 'Jane Green,' and then I knew she wished me to fetch her to read the chapter. Oh! Mary! the shame and sorrow of that moment I can never forget; to think that by my idle habits, I had lost the only opportunity I should ever have of comforting one who had done so much for me! Jane came, and seating herself at the foot of the bed, she read slowly and distinctly the beautiful chapter which my grandmother wished to hear. I hid my face behind the curtain, and I could not help shedding a few tears. When Jane had done reading, my grandmother held out her feeble hand to her, and pressing it, looked

her with such an expression of gratitude on her countenance, that I could not help envying Jane the pleasure she must feel.

"After this Jane often came in to us in the evening to read. I resolved to lose no opportunity of improving myself, but my grandmother was soon quite confined to her bed, and I had no time to do any thing but attend upon her. In a few weeks I lost my only friend.

"You know that after my grandmother's death, a lady by whom she was very much respected, took me into her nursery. Here again I hoped to have had time for reading, but I was disappointed. As there were four young children, the nurse kept me constantly employed.

"If it had not been for your father, Mary, I should never have been able to read without spelling the long words. For some time after we married, he used to hear me read every evening; and by trying to improve myself when I could find time in the morning, I could soon read well enough."

"I am sure, mother, you could not find time now," said Mary, "though you do get up so early to work for us."

"No, my dear," replied her mother, "it is as much as I can do to keep all things neat and tidy. And therefore because we cannot tell how long we may have time to learn, I am anxious to see you making the best use of all your opportunities. If your father was to be ill, or any of your little brothers and sisters, I should be obliged to keep you from school. I was quite grieved to see you so unwilling to go to school this morning, I hope I shall never see you inclined to be so idle again."

"I don't think, mother, you will," said Mary, "I shall often think of your being obliged to go for Jane Green to read to your grandmother; how mortified you must have been."

"I was more pained," said Mrs. Burton, "that I could not be a comfort to my grandmother, than for any thing else; for she had been every thing to me. And then what she had so often said to me, came to pass, that I should some day bitterly repent of my idleness. Alas! I little thought that time was so soon to come! But, Mary, it is getting late; you must put your work away, and go to bed."

"But, mother, before I go, will you just tell me one

thing," said Mary: "when I feel so very idle, that I almost wish any thing would happen to keep me from school, what should I do, how am I to get the better of it?"

"You recollect, my dear," replied her mother, "a part of your Catechism in which you are told that you cannot keep God's commandments, or do what is pleasing to Him, without his special grace, which you must learn at all times to call for by diligent prayer.

"Now when you are tempted to be idle, I would advise you to lift up your heart in prayer to God, to give you strength to resist your evil inclinations; you might use the simple words of David, 'Teach me to do thy will;' and then resolve through Divine Grace to persevere in doing what you know to be your duty. If you conquer one desire to be idle, the victory over the next will be much easier; till you will at length have such good habits of industry, that we shall think it quite a strange thing to see you idle. May this be my dear child's happy case," said Mrs. Burton, as she kissed Mary, and wished her good night.

The morning after this conversation, Mary took her breakfast early, and though it was still very cold, she went in good time to school; and she was there one of the first again in the afternoon. In the evening her father was tired with his day's work, and when the younger children were gone to bed, he called Mary to him, and told her to read the evening Psalms to him before she went to bed. Mary looked at her mother, as she went to the closet to fetch the Bible, and Mrs. Burton guessed that she was thinking of what she had heard the night before. Mary read very slowly, and she only had occasion to spell one word.

Mr. Burton drew his little girl towards him, and kissed her, as he said, "That's a good girl. Now Mary, I have something for you," and taking a small book from his pocket, he continued, "when I went this evening to get our book changed at the School house, Mr. Elliot was there; 'Mr. Burton,' he said, 'I have been looking over the book of attendance at the girls' school, and I am pleased to find, though the weather has been so cold lately, your little girl, Mary Burton, has not missed one morning. I have determined to give a little book to encourage the six most diligent girls, and Mary is one of

them.' He then gave me this book; I dare say there is something good in it, or it would not come from Mr. Elliot."

Mary was delighted with the book, and ran with it directly to her mother. "You will not wish to stay at home again, Mary," said Mrs. Burton, "because you think it will snow." "Oh no, mother," said Mary, "I will try never to feel idle again." "It is most likely," replied her mother, "that you will *feel* idle again, but you should say that you will strive not to give way to it. Now wish your father good night, and go to bed. And I think I shall not have to call you twice to-morrow morning, as I had last Sunday." "Oh no!" said Mary, kissing her mother; and then she went to bed.

There was not a happier little girl in the village than Mary Burton, when she went to bed that night. She had never felt such enjoyment before. I do not suppose that she tried to think what it was that made her feel so happy; she was rather too young to reflect much, therefore we will try to do it for her.

Mary's peace of mind did not arise from any outward circumstances; she was not richer than when she rose in the morning; nor had she had the pleasure of seeing her father and mother less under the necessity of working very hard to maintain their family, but Mary had done her duty, and that made her happy. A good old author named Howe, says, that "duty and happiness are so linked together, that the performance of the one does always insure the presence of the other." And there is a great deal in the Bible, to the same purpose. In the Psalms we read, "*Great peace have they which love thy law.*" We do not read, that those who keep God's commandments have great riches, or titles, or any of the things which people fancy will make them happy, but we always find that peace of mind is promised to them. And if we have not peace of mind, we cannot be happy.

Any little boy or girl who reads this account of part of Mary Burton's life, and tries to think of his own feelings when he has been idle, and when he has been industrious, will soon understand the difference, and he will not wonder that Mary felt so very happy after a day spent in doing her duty, and trying to conquer the evil inclinations of her

heart. Mary Burton never forgot her good mother's advice, and the account she had given of her early life. She was very often tempted to be idle, and to waste her time, but the moment she recollected her mother, she was as busy as a bee; and she lived to be a comfort to her own family, and a blessing to many, who tried to follow her good example.

Time is a talent which is entrusted even to the poorest, and for the use of which, they as well as the rich will have to give an account. As soon as little boys and girls are able to do something, they must never be idle: that

“ Satan finds some mischief still
For idle hands to do”—

is, I fear, very true. It is seldom that we see a child doing nothing, and if he is not well employed, we shall, perhaps, see him tearing his little books, soiling his clothes, meddling with the fire, or even teasing some innocent animal. In these days when so many good schools are open, children who are so happy as to be able to go to them, may easily find useful employment for their spare hours. There are many ways in which they may help their mothers, and make some return for the care bestowed on their infancy. Even the little ones may soon help to keep the room tidy, and to take care of their own clothes, instead of giving their mother more trouble by their carelessness.

We must then try to form good habits, while we are young; it will be very difficult when we are grown up to get rid of those bad practices which we shall then wish we had never indulged in: and above all, let us strive against
“ Habits of Idleness.”

IOTA.

SCRIPTURE CHARACTERS.

ELL.—1 Sam. ii. 4.

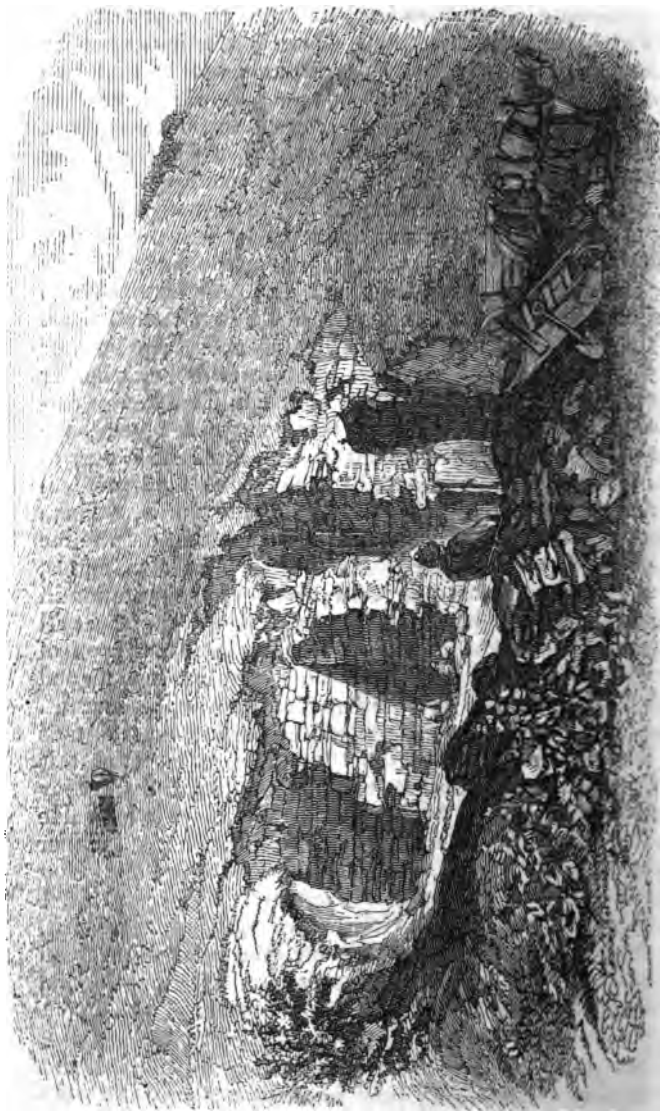
THE first and great commandment is this, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” (Deut. vi. 5.) Now an idol is not necessarily an image of wood or stone, but any motive, affection, or desire, that may lead away the soul from this intense love of God: or in fact, the loving any thing more than God. In the character before us, we shall

see how fearful in its consequences an idol of this kind may prove. There is much in Eli, that we may be inclined to pity, but we must not imagine for a moment that his punishment was too severe ; God is a righteous judge. In order to perceive clearly how this sin first gained possession of the heart of Eli, we must briefly run over a part of his history as given us in the Bible.

At the time that he is first mentioned, he was exercising the office of priest, whose peculiar duty in those times of rebellion and backsliding, was to defend, and preserve the worship of the true God, in Israel. He had two sons, both of whom were, in the emphatic words of Scripture, " sons of Belial," obeying neither God nor their father ; and what made this calamity still more grievous, he had to reproach himself with being in some measure the cause of it. While they were yet in youth, he had suffered them to go wrong without restraint, and now that they were grown up in habits of disobedience, his reproofs and prayers were unheeded. He loved his sons, and he could not bear that they should be put to open shame by public reproof ; and in this manner they went on from one sin to another, disgracing the worship of Jehovah by their abominable practices, and causing the children of Israel to despise their God. At this time the Lord sent to him one of his prophets, with a fearful denunciation of the anger of God against his sin. " I said indeed that thy house and the house of thy fathers should walk before me for ever ; but now the Lord saith, Be it far from me, for them that know me, I will honour, and they that despise me shall be lightly esteemed." What awful words ! Read them, all ye parents who suffer your children to sin without warning and punishing them. Think, that while you are thus training your children to practices of sin, you are dishonouring God, and that you will in your turn be lightly esteemed by Him. And oh ! what is it to have such a God for an enemy. He can in this life, turn all our joys into sorrows, and make our dearest idols to be thorns and afflictions to our hearts ; and then after this life is past, he can cast our souls into the lake that burneth with fire and brimstone for ever. You see how the sons of Eli were made to be an affliction, instead of a " crown of rejoicing" to their father.

Hardening themselves in their sins, they at last met their reward : what must have been Eli's feelings when he sat at the gate, and the messenger told him that his two sons, Hophni and Phinehas, were dead. He knew whither they were gone ; that they had been cut off in the midst of their sins, and had just entered upon their everlasting state of punishment. Yet, seemingly unaffected by this, he waited with eager impatience to know what had become of the ark of God ; but when he heard that that also was gone, he was completely overwhelmed, and fell backward from off his seat, and died. It is not only to parents that this history may read an important lesson. If there is any thing that we honour more than God, or love better than his service, whatsoever it be, whether riches, pleasure, or honour, or any such idol, we are dishonouring God.—Reader, is this your case? you have in this story a serious warning ; take it and read it over to yourself ; think over it, and, by the grace of God, you will not do so in vain. Think especially on the words, “ Them that honour me, I will honour ; and they that despise me shall be lightly esteemed.” Think in your own minds, how you can best honour God ; whatever your station in life may be, you have always some opportunities ; at all events, you may, by an example to those around you of Christian love and holy tempers, always produce a good effect, and God will thus be honoured by you, his servant. And, oh ! think for a moment of the consequences of thus endeavouring to glorify Him. God has, you see in this His holy word, promised to recompense you, and what joy and happiness can be too great for those whom He honoureth? “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.” Think on this, I entreat you, and pray to God to give you his Holy Spirit, to enable you to serve and honour Him now, so that you may hereafter praise and magnify Him with angels and archangels for ever.

E. D.



THE RUINS OF FOTHERINGHAY CASTLE.

FOTHERINGAY CASTLE.

THE castle of Fotheringay is noted in English history as having been the scene of the imprisonment of the unfortunate Mary Queen of Scots, who was closely confined here, under the custody of Sir William Fitzwilliam, of Milton, during the last six months of her life. It is from this circumstance particularly, that this place attracts the attention of the traveller, and excites in him a desire of knowing its former state. The beauty, accomplishments, and hard fortune of that extraordinary Princess, who was a captive eighteen years, have given such an interest to the place in which she suffered, that the stranger is apt to imagine he shall find something on the spot to gratify his curiosity.

It is to be regretted, that the ground on which it stood, with the surrounding moats, and small fragments of the walls near the river and on the east of the mount, are the only marks of this once strong and memorable castle.

The tale of its having been destroyed by order of King James, on account of its having been the scene of his mother's sufferings, is clearly disproved; it seems to have been after his reign consigned to ruin, and to have gradually decayed. In the month of June 1820, the earth on one side of the mount, on which the keep stood, was removed for the purpose of procuring stone, when the workmen laid open part of the castle, which had been buried by the fall of the earth from the top of the mount. The remains are small, and of no particular interest. They consist of the back of a chimney, and the entrance to two small rooms: from their situation it is probable they belonged to an apartment occupied by the domestics. Part of the pavement was remaining, formed of Norman bricks. The village of Fotheringay stands on the banks of the river Nen, in Northamptonshire. The entrance to it is over a bridge of four arches, first built by order of Queen Elizabeth. It has also a very handsome Church. M. D.

EXTRACTS FROM MY FAMILY BIBLE.

St. Matthew, ch. vi. from the latter part of verse 9th to 14th.

My dear Family,—Many persons say they have not time to pray, because they have so much business of a worldly

nature, business by which their families are to be supported. This is, like all the excuses of worldly people, good for nothing; for here is a prayer from the lips of Christ, so short on the one hand, that it can be repeated in a few minutes; so full on the other, that it asks for all that man can want either for soul or body, and having in it a short but warm expression of praise to his Father and God. We are all poor sinners, yet doth the Son of God allow us to call his Father our Father; and high, indeed, is the honour we are permitted to enjoy in praising Him under this endearing title. To his kindness and love, we owe life and health, food and raiment, redemption and sanctification; therefore we are bound both in duty and love, to hallow or reverence his holy name. God is our chief good, and the chief good of all his understanding creatures; therefore should we pray fervently that his kingdom may be established both in our hearts and in the hearts of all men, that his Gospel may have free course, and be glorified everywhere. God is love; He therefore never did, nor never will, nor never can, order any thing for us but what is good; so we are bound to pray that we may both do his will, and submit to all his decrees as readily as his dearly-beloved Son came to do his will in dying for a lost world, as readily as the angels and the spirits of the just perform their delightful and pleasurable obedience to him that sitteth upon the throne. (Rev. xix. 4.) Would to God that we all lived in the spirit of the inhabitants of heaven, earth would then be a paradise of love to God and love to men. May you and I, my family, have grace to say daily in sincerity, "Thy will be done on earth, as it is in heaven." The wants of both soul and body are supplied from one fountain, even the fountain of God's gracious favour; therefore to Him are we here commanded to look and to pray for the bread of our soul's life, and the bread of sustenance for our bodies. Give us this day our daily bread, should be used by all true Christians; first, in reference to the bread of life, the knowledge of Jesus Christ, who is the perfect righteousness of God, and who is also our righteousness; and this being first sought, our daily supply of the bread which perisheth, and of all other necessary things, will be added unto us. We are

guilty before God, there is none that doeth good, no not one:" therefore well doth our Lord make us to cry for mercy for ourselves, and declare that we show it to our fellow-creatures. Let us beware how we mock God by using this petition insincerely. Who are we that we should not forgive the debts, the petty debts due to us, the petty transgressions of our neighbours against us? Sinners must forgive sinners, for the blessed Son of God died for all, and hath purchased forgiveness for all manner of sin and blasphemy in repentant believers. Freely we have received grace; freely we must give it, or we have nothing to do either with God the Father, God the Son, or God the Holy Ghost, all combined as they are in these glorious acts of free grace towards us, even in our redemption from deserved punishment, and our translation to the kingdom of heaven by the righteousness of our Saviour. God tempts no man, but he suffers us to be tempted for the trial of our faith. Pray ye, therefore, that He will not put upon you more than you are able to bear, but that He will deliver you from evil, which must end in the ruin of your souls. Here let me beseech you, my family, to beware how, after using this prayer, YOU PUT YOURSELVES *into temptation*, and so mock God by the use of it. Of God cometh your strength to resist temptation; but you must watch always lest you place yourselves in circumstances and situations from which you have reason to fear a fall from God's commandments. God's kingdom is that which you must seek; it is your inheritance in Christ Jesus. God's power is the only power by which you can overcome the evil of your own hearts and lives; God's glory must be your aim in all your actions here, as it will be your end, and your object, and the subject of your praise, when, through the righteousness of Christ, you enter into the joy of your Lord; therefore, at the end of this admirable prayer, our blessed Saviour makes you declare these truths, which, I pray God that both you and I may faithfully acknowledge both by faith and practice, through the grace of our Lord Jesus Christ shed abroad upon our hearts; and may our souls and lips always go together in the *Amen* (or, So be it) with which this divine prayer concludes. A LAYMAN.

VARIETIES OF FLOWERS.

THERE are dispersed over the surface of the globe upwards of forty thousand distinct species of plants which bear flowers; and from the number of new species which have, in comparatively recent times, rewarded the labours of collectors, we cannot suppose that the entire number, or any thing approaching to it, is yet known, even to those best skilled in plants. This vast number of flower-producing vegetables is variously distributed over the globe, in its different regions, according to its several latitudes, climates, and characters of soil. In this respect, the usual estimate is, that there are upwards of thirteen thousand flowering plants, natives of the intertropical parts of America, considerably more than five thousand in tropical Africa. In Australia, and the numerous islands with which the wide expanse of the Pacific is studded, either within the tropics, or not very far without them, there are about five thousand species already known, though some of the largest and most tropical of those islands have been but imperfectly explored. Temperate America, in both hemispheres, contains about four thousand; temperate Asia about two thousand; and Europe, which lies wholly within the temperate zone, contains at least seven thousand distinct species of plants which bear flowers.—*The Florist's Journal*.

THE BLIND GIRL.

TO THE EDITOR OF THE COTTAGER'S MONTHLY VISITOR.

SIR,

THE insertion of the little memoir, in your last number, has already proved, as you kindly intended it, of *essential* service to the cause of my interesting blind protégée. But, since the notice has appeared, inquiries have been made of me, "why she is not a candidate for the Blind School, St. George's Fields." And I shall be greatly obliged by your informing your readers that such is the case, that a most active canvass is now proceeding in her behalf, for the first election that may take place in 1841; and that a canvassing ticket is attached to each copy of the memoir returned in acknowledgment of every shilling received for the poor girl's benefit; as well as a small

lithograph engraving, from a drawing made on the spot, of the girl herself in the act of instructing her little school.

I have ventured also to inform the numerous friends, who have kindly lent their aid, that the result of what is now doing will be communicated in the number of the Visitor either for March or October, 1841, as the case may be; and by allowing me to redeem the pledge, you will further oblige,

Sir,

Your faithful Servant,

J. C. F. TURNELL.

*Hurstpierpoint,
Oct. 8th, 1840.*

REFORM.

THE family of W., seven in number, came to reside in this parish about four years ago. The father is a bone-seller. The family were remarkable, not for quietness, cleanliness, good manners, piety, but for every thing the reverse. They were, without exception, the most uncouth, noisy, ungodly family I ever met with; more like wild Indians than Christians in a Christian land. When I visited them, as their minister, I could hardly find a place to sit down in their squalid noisy apartment, much less could I obtain a hearing for the glorious Gospel with which I am put in trust. The younger children were sent to the Dame's school, but the mistress could not control them, and they were at length dismissed. The neighbours also constantly complained of the abusive language with which their ears were assailed; in short, they were the pest of the village, and a sore pain to their minister. And whence was all this? The father was a drunkard: he lived more in the beer-shop than at home: those earnings which Providence intended for the support and comfort of his family were almost wholly wasted on himself: hence the poverty, disquietude, misery, which their house presented to the stranger's eye; hence the dogged scowl on the father's countenance when accosted by his spiritual adviser; hence too, his poor wife, burdened with cares and soured in spirit, took excuse for not attending to the "one thing needful." Such was the state of this family when they settled down

amongst us, and such it continued for two whole years. Indeed it seemed hopeless; and we would have wished them far away, but that we would not, could not wish such a moral plague introduced among their fellow-creatures elsewhere. But nothing is too hard for the Lord. Man, indeed, said there was no hope; but God's thoughts are not man's thoughts. He was pleased to change the condition of the family. In the time of sickness, a special time of need, the drunkard resolves to abstain from the intoxicating draught. He does abstain: for two years he has not entered the beer-shop, except when business calls him there, and then he hastens from it lest he should be tempted. From his whole course since, I trust this resolution was inspired from above, "whence all good thoughts and good desires proceed." He is now clean and well clothed; his countenance cheerful and contented; he spends his leisure hours with his family. The Bible, Prayer-book, and other religious books from the Lending Library are his study and delight. His eyes appear opened to see the excellency of Divine truth. He confesses he was blind. His past ignorance and sin are deeply felt and lamented, and the preciousness of the Saviour, we trust, proportionately known and prized. His ear is gladly turned to catch the lesson of godly admonition. He is forward to warn and persuade those who are pursuing his old course. The whole aspect of his house and family is also changed, the former is now clean and orderly, hung round with cages of singing-birds, which he teaches and sells, with scoops too, and whistles, and other things which he ingeniously makes from bones. The mother, relieved from poverty and heavy cares, is become the cheerful helpmate of her reformed husband. Their children are admitted into the school, one of them an apt and delighted scholar; the village purified and astonished; while the Christian is led to say, with wonder and with gratitude, "what hath God wrought!"

Let the drunkard ponder this! Let those who trouble their own houses, and are themselves strangers to peace, think upon it; and may God make it profitable to their souls. The Bible and its Author are the true reformers.

Now let them seek wisdom of "him who giveth liberally and upbraideth not." Drunkenness and all other sins can alone be washed away in that fountain which God hath opened for sin and for uncleanness; let them repair thither and they will learn with David to "bless the Lord, who forgiveth all their iniquities, who healeth all their diseases, who redeemeth their life from destruction, who crowneth them with loving kindness and tender mercies." That is the true reform. That wisdom whose ways are ways of pleasantness, and all whose paths are peace.

*Huntingdonshire,
Oct. 21st, 1840.*

PRAYERS FOR CHILDREN.

BEFORE SERVICE.

LORD, I am now in thy house; grant me thy grace, that I may worship Thee as I ought to do. Keep me from all wandering thoughts, and grant me the help of thy Holy Spirit, that my prayers may be acceptable in thy sight, for the sake of our Lord and Saviour Jesus Christ. *Amen.*

AFTER SERVICE.

I humbly beseech Thee, O Father, to forgive my wandering thoughts, the coldness of my prayers, and all the faults I have this day committed, and to accept my imperfect service, for the sake, and through the merits of thy Son, our Saviour Jesus Christ. *Amen.*

Sent by C. M. Y.

THE SWALLOW TRIBE.

THE swallow is one of my favourite birds, and a rival of the nightingale, for he gladdens my sense of seeing, as much as any other does my sense of hearing. He is the joyous prophet of the year—the harbinger of the best season; he lives a life of enjoyment amongst the loveliest forms of nature: winter is unknown to him; and he leaves the green meadows of England in autumn for the myrtle and orange groves of Italy and the palms of Africa; he has always objects of pursuit, and his success is secure. Even the beings selected for his prey are poetical, beautiful, and transient. The ephemerae are saved by his means

from a slow and lingering death in the evening, and killed in a moment, when they have known nothing of life but pleasure. He is the constant destroyer of insects—the friend of man; and, with the stork and the ibis, may be regarded as a sacred bird. The instinct which gives him his appointed seasons, and which teaches him always when and where to move, may be regarded as flowing from a divine source; and he belongs to the oracles of nature, which speak the awful and intelligent language of a present Deity.—*Sir H. Davy's Salmonia.*

SELECTIONS FROM DIFFERENT AUTHORS.

“LORD, I believe; help thou mine unbelief,” was the cry of the poor man in the Gospel; and such must be the complaints of the best of us: Lord, I will; help Thou mine unwillingness: Lord, I hear Thee; help Thou my deafness: Lord, I remember Thee; help Thou my forgetfulness: Lord, I press towards Thee; help Thou my weariness: Lord, I rejoice in Thee: help Thou my heaviness: Lord, I desire to have more fellowship with Thee; help Thou my strangeness: Lord, I love and delight in thy law; help Thou my failings.—*Bp. Reynolds.*

Affliction is necessary to purify our hearts, and to assist and increase our growth in grace. Thus the wheat passes a cold winter in the ground, ere it springs forth in its beauty and usefulness; and the vine, the noblest of fruits, is the most pruned.—*Krummacher.*

Christ is commonly rejected in the spirit by Christians as He was by the Jews in the flesh. The Jews expected the Messiah, and they were right; but while they looked for a conqueror to make them great, they overlooked the lowly Prince of peace who came to make them good. This Jewish disposition is in all by nature. Men would have Him come to give an idle rest, but He appeared to teach to deny ungodliness, and fight the good fight of faith: this they do not like. Our nature wants to step at once into a throne: but he offers first to nail us to the tree, and to crucify our flesh with the affections and lusts: and from this we shrink as from the grave.—*Fletcher.*

Christians might avoid much trouble and inconvenience if they would only believe what they profess.—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of one blessing after another; but, as every one was removed, He has come in and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and, if I had believed this twenty years ago, I might have been spared much anxiety.—*Dr. Payson.*

“The fall of mankind in Adam, does not consist in a mere imputation of his personal guilt, but in a real, present participation of his depravity, impotence, and misery. In like manner, the salvation that believers have in Christ is not merely an imputation of his personal righteousness, but a real present participation of his purity, power, and blessedness, together with pardon and acceptance. Unspeakingly dangerous then is the delusion of those, whose brains and mouths are filled with the notions and expressions of *imputed righteousness*, while their poor, carnal, unregenerate hearts, remain perfect strangers to *the Lord our righteousness*.”—*Fletcher.*

Thoughts are the words of the heart, which God heareth.

A CHILD'S LOVE FOR THE BIBLE.

Two little boys, decently clothed, the oldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants in Warrington for a night's lodging: the keeper of the house very properly took them to the vagrant's office to be examined, and if proper objects to be relieved. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day carried off both father and mother, leaving the orphans in a wide world, without home and without

friends. Immediately after the last tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in Warrington on their way. Two bundles contained their little all. In the younger boy's pocket was found, neatly covered, and carefully preserved, a Bible. The keeper of the lodging-house addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it." "No," exclaimed he (the tears rolling down his youthful cheeks,) "I'll starve first." To try him still farther, six shillings were offered for the Bible. "No," said he, "for it has been my support all the way from London. Hungry and weary, often have I sat down by the way-side to read my Bible, and have always found refreshment from it." He then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in many Christians. "My Bible tells me," said he, "when my father and mother forsake me, the Lord will take me up." The next morning, these refreshed little wanderers rose early, dressed themselves, and set out for the town of Liverpool.—*Preston Pilot*.

LUTHER AND THE BIRDS.

ONE evening Luther observed a little bird perched upon a tree, and settling himself as if for the night. "This little bird," said he, "has chosen his place of rest, and will sleep quietly; he does not think of to-morrow, but sits tranquilly on his twig, and leaves God to think for him."

There was a little bird's nest in the garden; the birds were frightened when any one came near, and flew away. Luther exclaimed, "Ah, little flutterers, do not fear me; I wish you nothing but good, if you could only believe me. It is thus we refuse to trust in God, who, so far from doing us evil, has given us his own Son."

HERB TEA.

THE tea commonly drunk in this country, particularly of the cheaper kinds, very frequently goes through a process of adulteration. Now, no question remains but that a wholesome and very palatable drink might be made from the combination of different herbs, carefully picked and collected during the spring and summer months, dried either by the heat of the sun or a slow oven, then to be well mixed, and kept closely tied in paper bags, or any covered jar, in a warm dry place. The following is a recipe that, if properly prepared, would by many be considered as a very grateful and pleasant drink, and be a saving of considerable expense, to those to whom money is an object :—

Take of the leaves of the common buckbean, half an ounce, the young sprigs and leaves of the birch tree, the leaves of the sloe tree, the petals or flowers of the cowslips, of each a quarter of a pound ; a few peach or black currant leaves. Supposing that a combination of this kind, was mixed with an equal quantity of the tea usually purchased, it would of course be much improved, and still a considerable saving would be the result. W.

EMPLOYMENT FOR THE MAIMED.

TO THE EDITOR OF THE COTTAGER'S MONTHLY VISITOR.

27th Aug. 1840.

SIR,—It appears to me, that I shall not trespass upon the nature of your publication, if I request either you or your readers to point out, in what way a little girl of nearly twelve years of age, who has had her *right* arm amputated at the shoulder, can be employed, or to what occupation she can be put, so as to earn her own livelihood. The village to which she belongs is altogether agricultural, and contains a very small number of inhabitants. If either you or any of your numerous readers would communicate what can be done, they would serve the cause of humanity, not in one instance only, but perhaps in many others. I remain, Sir, your obedient servant,

BENEVOLUS.

Our inquiries have hitherto been unproductive, although we have asked Medical men.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

VARIETIES OF FRUIT.—Some idea may be formed of the progress of cultivation in increasing the varieties of fruits, from the following enumeration of those in the gardens of the Horticultural Society at Chiswick, as appears by a report given in to the council. The total varieties of fruit there cultivated are 2165; of which there are 910 apples, 510 pears, 160 plums, 60 cherries, 30 peaches, 20 nectarines, 14 apricots, 115 grapes, 50 figs, 24 nuts, 230 gooseberries, 10 currants, 8 raspberries, and 24 strawberries.—*Weekly Paper.*

A wet flannel over the nose and mouth, enables the wearer to enter a house filled with smoke, without risk of suffocation.

ELECTRIC TELEGRAPH.—This extraordinary machine is now being worked on the Great Western Railroad, between Drayton and Paddington; and though no distinct idea of the apparatus can be imparted without plans and draughts of the dial, pipes, rods, &c., of which it is composed, yet the principle will excite unqualified admiration when our readers learn that intelligence is conveyed at the rate of 200,000 miles per second, or 8,000 times quicker than light travels during the same period, by means of electrical currents passing through coils of copper wire placed immediately behind some fine magnetic needles, made to operate upon a circular series of twenty letters, which indicate such terms, either separately or collectively, as they have been arranged to represent. This telegraph will act both day and night, in all states of the weather, and with a rapidity so superior to the common process, that one minute only is required for the communication of thirty signals.—*Northampton Herald.*

EMPLOYMENT OF THE BLIND.—On the farm of Mr. Parsons of Rowthorne, a man, quite blind, has been mowing regularly during the hay harvest. Disliking the confinement of the Liverpool Blind Asylum, he contrived to make his escape, with the assistance of another, to his paternal home at Stainsby, where he supports himself by husbandry. He mows very well, takes a proper width, and is considered to whet his scythe as well as the generality of mowers. Besides mowing, he can thresh, draw thatch, drill, sheave corn, and make himself generally useful in farming works.—*Derbyshire Chronicle.*

AWFUL VISITATION.—Last week an awful visitation occurred in the town of Staines, in which there had for years been resident a labouring man, about fifty years of age, named Joseph Nixon, who was generally known as of very questionable habits. Having been employed by Mr. James Clark, a wharfinger of that town, in mending the sail of a barge, on meeting in the Blue Anchor public-house, Mr. Clark accused Nixon of purloining part of the twine he had given him to mend the sail with, which Nixon denied, and, with dreadful imprecations, declared he had used the whole of it in doing the repairs, and called upon God to strike him dead if it was not the truth. A few minutes afterwards, before he had again spoken, he was struck with paralysis and rendered completely speechless, in which state he was carried to his own residence, where he expired in the course of a few hours. An inquest has subsequently been held upon the body, and a verdict of "Died by the visitation of God" recorded.—*Weekly Paper.*

NOTICES TO CORRESPONDENTS.

We have received the communications of Y.; L. S. R.; E. A.; O. T. K.; E. M. T.; Iota; Rev. J. C. F. Tuffnell; C.; A Layman; E. The Close of Sarum; B.; E. D.; C. M. Y.; W. F.; a Gentleman's Servant; and T. J. Bush.

THE COTTAGER'S MONTHLY VISITOR.

DECEMBER, 1840.

CONTENTS:

	PAGE		PAGE
On the Collect for the Second Sunday after the Epiphany..	397	On the Use of Prayer	413
A Coachman	400	A Short Dialogue between a Landlord and his Tenant, with some Observations thereon ..	414
"Time's Gone"	402	Employment for the Maimed ..	418
Socialism	ih.	Bridge over the Black River ..	421
Lines on the Object and Design of Provident Societies	408	The Duty of Prayer for the Spiritual Instruction of others ..	423
The Faithful Servant will be always ready for his Master's coming	409	The Weather	424
"Take no Thought for the Morrow"	411	Extracts from the Public Newspapers, &c.	426
		Notices to Correspondents....	ih.

ON THE COLLECT FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

THE new employment which Charles had undertaken, so entirely occupied his days, that he was obliged to give up his visits to the blind woman. In fact, he had removed from our village to the neighbouring town, in order to be nearer the office where his attendance was required early every morning, and where he was not unfrequently detained till a late hour in the evening. Before his departure, he had begged me not to omit going as often as I could to our old friend, that she might not miss her accustomed "refreshment," as she used always to call the daily reading of the Scriptures. Accordingly, I generally went to her in the afternoon as soon as my business allowed, and seldom failed to find the hour spent with her as profitable to myself as it was refreshing to her.

One evening, when I had been reading the 103rd Psalm, our conversation turned upon the nineteenth verse of it, where the expression "His kingdom ruleth over all," occasioned the following remarks:—

"That is a blessed truth, friend," said the old woman, "and if we did but lay it to heart, it would save us many an uneasy thought. For if the Lord indeed rules over all, nothing can happen without His knowledge, nor unless He suffers it; and if we are convinced of this, whatever befalls us we shall rest satisfied must be intended in some way or other, to work the Lord's purpose.

"But," said I, "I should agree with you quite, neighbour, if I could understand how God can suffer nation to rise against nation in cruel warfare and bloodshed, and such dreadful crimes to be committed, as we read of in the history of the times of the French Revolution, which I dare say you are old enough to remember."

"Yes," replied the blind woman; "I well remember when hundreds were driven to this blessed country for shelter, who had been nobles in their own land, without bread to eat, or a roof to cover them. I lived servant in the family of one kindhearted gentleman, who received numbers of them at his table, and used his endeavours to get them employment as teachers of their language. The young ladies often told me what these poor creatures had been saying about the dreadful scenes they had witnessed in their own country; how some had seen their brothers torn from their homes and put to death before their eyes, others had narrowly escaped drowning, when their savage countrymen filled boats with those they wished to destroy, and then sunk them in the river, which washed the walls of the town. Oh, it made my blood run cold to hear their sad stories, and I thought as you did, friend, that God could not have suffered all these things; and that it must be all the work of Satan, who was left at liberty to work his dreadful will upon these unhappy people. While these thoughts were passing in my mind, our good master, who always read and explained the Scriptures to us every evening, before we went to rest, happened to discourse upon the seventeenth chapter of the

Acts, on St. Paul preaching at Athens, to a people wholly given to idolatry. When he came to the twenty-fourth verse, 'God that made the world and all things therein, seeing that he is Lord of heaven and earth,' he paused, and afterwards said to us: 'My friends, all that you have heard of the cruelties and horrors which have driven so many outcasts to our land for protection, may teach you a very striking lesson, and serve to show what a people may come to, *when they have cast off their God*. The French people did not, indeed, like the Athenians we have been reading of, worship wood and stone, but they abolished the worship of the true God; they proclaimed to all that there was no God, that they might safely commit unheard of crimes, for there was no punishment to be feared hereafter. This was done *before* all the horrors came to their height. The people forsook their God, and their God gave them over into the power of that cruel enemy, who only goeth about to destroy. Their history is a fearful warning to *us*, and well will it be for us if we profit by it; if it teach us to love and obey Him who ruleth over all, and who 'doeth according to His will in the army of heaven, and among the inhabitants of the earth.'

"Thank you, good friend," said I, as I rose to depart, "your story has enlightened my dark mind, and I am now well persuaded that God doeth all things well, and that, instead of being the author of confusion, He is a God of Peace—for there is no peace to be found apart from Him; 'the wicked are like the troubled sea, when it cannot rest,' while that man is kept in 'perfect peace, whose mind is stayed on Him;' 'he is not afraid of any evil tidings, for his heart standeth fast and trusteth in the Lord.'"

"Stay, friend," said the old woman, "till we have together offered up that prayer for peace, which last Sunday's collect contains; and may the Lord, who governs all things in heaven and earth, mercifully hear our supplications, and grant that 'his peace, which passeth all understanding, may keep our hearts and minds through Christ Jesus.'"

L. S. R.

RELIGION IS TO BE SHOWN IN THE CONDUCT AND TEMPER.

WHEN the religion of Christ is, by God's grace, fixed in the heart, the effect is such, that the whole conduct is guided by it; the temper, and disposition, and feelings are under its powerful influence. The spirit of a Christian shows itself by its kindness, and patience, and gentleness, and it blesses all who are within its reach. We have heard of a good man, who was accustomed to say to his friends, "I would give nothing for your profession of Christianity, if your very dog was not the better for it." The person who said this, knew well the nature of the religion of Christ, and understood its spirit. The Gospel is indeed a free gift of mercy to man: it is *God's* gift, bringing salvation to fallen man, who had no means of procuring salvation for himself. But the *effect* is great on every one who does from his heart accept this gracious gospel offer; the Spirit of God so acts upon *his* spirit, that he henceforth desires to serve God, and to be kind and affectionate to his fellow-creatures. If he were formerly rough and coarse in his temper and behaviour, he now seeks to show the power of the *new* principle within him; and he studies and strives to correct those dispositions, which are so contrary to the spirit of the Gospel. So that, whilst a man who knows nothing of the power of divine grace is, by his bad and selfish indulgence of his passions, a plague and torment to all about him; this same man, when brought under the influence of Christ's religion, will become thoughtful of others, considerate of their wants and feelings, and a blessing to all within his reach. His family and his friends soon feel the benefit of this change; and even the dumb animals around him, which were formerly treated with harshness and cruelty, now do indeed feel the benefit of having a master who is mild and gentle; so that, in truth, according to the saying of the good man mentioned above,—“the very dogs are the better for his religion.”

V.

A COACHMAN.

SOME people are apt to say that “the world grows worse and worse.” There is in truth much to discourage the

minds of those who are anxious for the increase of good, when they see how much is attempted for the improvement of mankind, and that so much of this labour has been lost. Christian men must not, however, be discouraged at these checks, they must not be "weary of well-doing;" and they may be assured that their labour is not lost, though the time of reaping its benefits may not be yet.

But we should be very sorry to believe that all was growing "worse and worse:" and we cannot help thinking that there is much to encourage us, and to lead us to hope, that, under God's blessing, things in many cases are growing "better and better." We have headed this article with the word "Coachman." There was a time, and that within our own memory, when the drivers of stage-coaches were among the most profligate and reprobate set of men to be found in their station of life. Creditable persons could not well travel on the outside of a coach. The driver stopped at almost every ale-house on the road; and his coarseness, his sullenness and rudeness, his indecent language, and his profane oaths, prevented sober-minded people from wishing to be near him. But things are so much mended, among this race of men, that few persons are more civil, most of them are respectable in their characters, many of them very intelligent; and some of them appear to be anxious on the subject of religion.

A friend of ours lately travelled on the box with a coachman, who seemed to take a particular interest in all that concerned the services of religion; and, on the Sunday, when there was no journey, (and we wish it was so with all coaches), he regularly attended the services in his parish-church. My friend told me that he was much pleased to hear the remarks which fell from his companion, one of which showed that he did not consider religion to be a mere attendance at a place of worship, but that it should be seen in the spirit of the mind—in gentleness, meekness, and patience. "Sir," he said, "I like our minister, and I can listen to him, because he practises as well as preaches; I am sure he is a Christian,

because he has got the mind and the patience of a Christian. I drove him one day to the rail-road station, to go up to London. I knew we were late, and that he was very anxious to go. I brought him in time, but the bell had rung about a minute too soon, and when the bell has rung, no new passenger can be taken up.' 'Well, then,' said Mr. —, 'I must give it up.' Now, this seems to me, sir, to be the patience of a Christian."

V.

"TIME'S GONE."

LINES WRITTEN IN DECEMBER, 1839.

As o'er the fast receding year
I backward turn mine eye,
Tear rises quickly after tear,
And frequent comes the sigh.

The hours, the days, the months are gone!—
Time does not turn his course,
But forward ever journeys on
With quick resistless force.

Plan, fair intencion, goodly deed
'Twas mine to form—to view;
But ere perform'd—with unseen speed
"Time's gone!"—we can't pursue.

O let me then look back no more,
But *forward* turn my sight,
To days that may my hope restore,
My longing soul delight;

That neither day, nor month, nor year
May e'er unheeded flee,
Till time expire—and peace appear
Blest with eternity.

B.

SOCIALISM.

TO THE EDITOR OF THE COTTAGER'S MONTHLY VISITOR.

SIR,—There has been so striking an example of the mischievous consequences of Socialism in this place, and the facts show so clearly that those principles tend to the destruction of peace and security in this world, as well as of all happiness in the world to come, that I will relate them in the hope that they may prove a useful warning to your readers. If you think well to insert them in your

Monthly Visitor, it will perhaps be best to state that the facts are all true, and given just as they occurred.

I am Sir, with much respect,

Your obedient, humble servant,

E. A.

Thomas B. was a very steady, good lad, and carried out milk for a small farmer. He had lived five years with his master, who considered him perfectly honest, and therefore trusted him without fear : his wages were fifteen shillings a week, with the advantage of being allowed to lodge and board at the house of the herd, where he received the milk, and also the permission to shoot rabbits ; this last was a great thing, as there was a good market at the town, where he carried his milk, and rabbits sold for two shillings a couple.

At this time Thomas attended the Wesleyan chapel, as his parents were unfortunately Methodists. I say unfortunately, because, though I believe many of the Methodists to be very good and pious people, yet we are always in some danger when we leave the communion of our own Church.

Thomas went regularly to the chapel on Sundays ; and when he had carried out his milk, in the afternoon, would take his Bible, and read to himself, or to the daughter of the herdsman in whose house he lodged ; thus spending his Sunday as a day of rest, and as a day devoted especially to the service of his Heavenly Master.

At this time all seemed to prosper with Thomas ; he was a respectable-looking young man, had good clothes, wholesome food, a comfortable home, and a very thriving business : he was useful and contented, at peace with God and man. Dressed in his clean white frock, whistling merrily with his pails swinging at his side, and walking with that quick step that betokens a light heart, our honest milkman might be an object of envy to many who watched him daily pass their window. Alas ! all this fair picture has passed away, and now I must show you a very different scene. Thomas is still to be seen carrying his milk-pails, and the pails themselves are more new and shining than before ; his round frock has been exchanged

for a smarter coat, but his look is downcast, and his step slow—his master no longer employs him, and his old customers turn him from their doors. On Sunday you will not find him at chapel, or with his Bible in his hand. Alas, now, he is neither at peace with God nor man !

And what has caused this sad change ? I will tell you, my readers, and hope it may prove a useful warning to all who hear it.

About two years since, some of the heads of the party, who call themselves Socialists, came to the town which Thomas served with milk. These men held meetings on the common, and *preached*, as they called it, to those who would go to hear them. At first many went, I am grieved to say ; for though they knew that the opinions these Socialists held were contrary to the principles of the Bible, and that their clergyman wholly disapproved of them, yet they were curious to hear what these men said, and eager to judge for themselves. They did not consider how closely they were following the example of our first parent, Eve, when she eat of the forbidden fruit. She first went to *look* at the tree, and it was not till she “saw that it was pleasant to the eyes, and a tree to be desired to make one wise, that she took of the fruit thereof, and did eat.”

One person attended the meeting from a better motive ; —he went prepared to answer the Socialist, and to endeavour to lessen the wrong impression likely to be made on the minds of those who heard him. As soon as the lecture was finished he begged leave to speak, and exposed the errors and false views of the speaker they had just heard, and exhorted the people to hold fast to the sound principles of true religion, and remember what St. Paul told the Galatians, “If any man preach any other gospel unto you than that which ye have received, let him be accursed.”

The Socialists left the place in a few days, but they had scattered the bad seed, and it soon sprung up, and brought to maturity the poisonous fruit. Such mischievous tares are not difficult to plant ; they do not require an honest and good heart for their soil, but will spring up most easily among corruption and impurity.

One unfortunate man became a willing convert: he was a butcher, and a man of very bad character,—he was willing to believe that there was neither God nor judgment. It was glad tidings to him to hear that the justly offended Maker whom he dreaded had no existence, and the punishment which he expected was only a bugbear invented by man to frighten his fellow-creatures; so true is it that “rulers are not a terror to good works, but to the evil.” This man knew that God had said, “No whoremonger nor unclean person hath any inheritance in the kingdom of Christ and of God:” he knew that God had also said, “the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.”—This man knew that he was a whoremonger and an unclean person, one who did iniquity, and that this must therefore be his portion:—he believed and trembled. Was it not, then, glad tidings to such a one to be told that there was no God, no Judge, no hell-fire?

This was the man who was the ruin of Thomas. Bad as his character was, Thomas became his friend and companion, listened to his profane jests, read his infidel books, and soon made use of his fancied liberty to become the slave of sin. He thought when he forsook the service of God that he was free, and his own master; but, in truth, he had left an all-merciful and gracious Master to serve the devil, the hardest of all taskmasters, and this he soon found, and found, too, that even in this world “the wages of sin is death.” I will tell you the way in which Thomas was first led astray, for that is important to know. He had not, like the butcher, attended the Socialist meetings, but he read the books that they dispersed,—it was not in *his* case itching ears, but wandering eyes. He did not read these books for the sake of becoming wiser and better. No; when he first took them to read he believed them to be false and wicked, and he read them from curiosity. I do not know whether the butcher gave Thomas the books, or whether he bought them in a shop, but I know that he was very wrong to read them, and that it was in this way he fell into temptation.

To know how to read is a great blessing, but like all other blessings it may be abused, and turned into a curse. It will be better in the day of judgment, far better, for the blind and dumb who have never learned one letter, nor read one word, than for those who have learned to read, and have made use of their power to gain false principles and impure ideas from bad books. Life is short, we have no time to spare; we have to learn our duty, and to practise it, and that is work enough for a man's life. Shall we spend this precious time in learning what is only evil for us to know, and what we should try to forget as soon as learnt? But this is not all: we cannot always forget what we read. It may be that God in his mercy may keep us from following the wicked examples that we read of, we may *not* go and do likewise; but the impure thought will leave a stain on our heart, the foolish jest will make an impression on our mind, we shall be less innocent and less pure than we were before.

It would have been well for Thomas if he had followed the good example of the herd's two daughters. He talked to these girls about the new notions that he had taken up, and begged them to read the books; but they said "No, books that speak disrespectfully of God, and of his religion, must be bad books, and we can gain no good from reading them; we will not therefore open them." They steadily refused either to hear, or to read them, and with God's blessing they were preserved from the infection of these wicked principles.

You will not be surprised to hear that Thomas soon gave up going to chapel, and that his Bible was left, covered with dust, on the corner of a shelf. What has a Socialist to do with prayer or a Bible? He thinks, or professes to think, that there is no God to answer his prayers. If there is no God, he vainly argues, there can be no such thing as the Word of God. Does it not seem strange that any one can find pleasure in taking from us the only true comfort and security that we have in this world of sin and sorrow? Let us for a moment imagine Thomas lying on a sick bed, and let us see what the change of his principles will do for him in this hour of trial. While he believed and trusted in God, and en-

deavoured to obey his commands, if he fell sick he had great comfort in knowing that such sickness was permitted by God for some wise and good purpose, and he was thus led to submit to it patiently. He also knew that God could restore him to health, as soon as He saw fit, and therefore he prayed earnestly to Him to bless the medicines that he took to this end: he believed that God is perfectly wise, and knew better than he did, if it was for his good to recover or not; he was therefore patient, and not restless—he prayed to God to prepare his soul for the great change, if he saw fit to take him, and he could look forward to that change with hope rather than fear, trusting in the merits and mediation of a blessed Saviour whom he felt he loved, and whose commands he had endeavoured to follow. Thus, as a Christian, he could be cheerful and at peace, even when sick unto death. But now he is a Socialist, and not a Christian, let us see what difference this will make. We will suppose him to have the same earthly support and comfort, the same nurse to attend upon him, the same doctor to visit him, the same medicines to relieve him.

His first feeling *now* will be that of impatience—"Why am I sick?" and he will vex himself trying to find out the *cause* of his illness. There is no providence to order it; it must therefore arise from some carelessness or fault of himself or others, and then "Why do I not get better? I take the doctor's physic—it must be his want of skill that prevents my being cured." Here is another cause of vexation—the doctor he probably cannot change, but this feeling towards him prevents his taking comfort in his visits, and takes away the doctor's interest in his patient. As he gets worse, instead of better, what will his feelings be? those round his bedside can do no good, their utmost care may not be able to still the racking pain, nor ease the aching head. The doctor can give no comfort—his countenance tells the sad tale that he has lost all hope, and cannot stop the powerful hand of death. Well, at least here you may fancy the Socialist will triumph. "*He*," you will say, can have no reason to dread death,—he believes that it will relieve him from all his

pain, and he believes that when he ceases to breathe, he will cease to suffer."

But experience tells us that this is not the case; and we who believe that there is a God, and after death a judgment, cannot wonder that at the last this great truth prevails. There is no infidel so unbelieving, no sinner so hardened, that he does not tremble and quail, when he feels the chill hand of death approaching. It will strike him then, if it has never done so before, that he *may* be mistaken, that there *may* be a God, and that there *may* be everlasting punishment for those who have denied and disobeyed that God! What comfort then will he find in death? Alas, God Himself tells us, "This shall ye have of mine hand, ye shall lie down in sorrow." What comfort will he find after death? "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

E. A.

LINES ON THE OBJECT AND DESIGN OF PROVIDENT SOCIETIES,

By one of the Contributors to the "Cottager's Monthly Visitor."

JOHN vi. 12.

The Lord, who on the mountain thousands fed,
 The fragments gather'd, and their loss forbade;—
 Taught by his Word, we would instruct the poor
 To guard from thoughtless waste their scanty store.
 From week to week, increas'd by honest gains,
 Safe in our care their little stock remains,
 Till, to disarm stern winter of its pow'r,
 The treasur'd hoard in comforts we restore:
 The grateful parent sees, with honest pride,
 With raiment meet his wife and babes supplied:
 The drunkard longs such blessings to partake,
 Resolves his sinful courses to forsake,
 With lowly heart to seek the House of Prayer,
 And ask repentance and forgiveness there;—
 For, think not ye, who read this humble page,
 That "things of earth" alone our care engage;—
 Far higher prospects animate our toil,
 Far brighter hopes our work of love beguile:—
 In meek dependence on his power alone,
 Whose grace can change and melt the heart of stone,
 We strive from weeds of vice to free the soil,
 That fruits of righteousness may crown our toil,

That they who now, for *earthly* comforts' sake,
The haunts of guilt and misery forsake,
Henceforth, by better hopes and wishes led,
The paths of peace and holiness may tread,
And seek the prize their Saviour's blood hath bought,
A treasure in the Heav'n, that faileth not.

THE FAITHFUL SERVANT WILL BE ALWAYS READY FOR
HIS MASTER'S COMING.

It sometimes happens that an every-day occurrence brings to remembrance a scripture truth, and serves to impress it upon the mind. A few thoughts that occurred to myself I wish to write down, in the hope that they may lead some one else to consider a very important subject, which the following trifling circumstances brought to my mind. The principal family in the village where I reside, some little time ago went from home; the time when they should return was not fixed, but they left word with their household that they might return *soon*; accordingly, no time was lost by the servants, when the family had taken their departure, in doing all the work that was left them to do; all the needful arrangements, all the necessary repairs were accomplished without delay, and very soon everything was in readiness for the return of the family, and though this still continued uncertain, and was prolonged considerably beyond the time expected, it was of no moment to the servants, for had they returned *any day* they would have been ready for them. Now may we not learn a lesson from these servants? Our position with regard to our heavenly Master is just similar to theirs with regard to their *earthly* master. He has left us for a season, but with the assurance that He will return and that speedily, though the day and the hour knoweth no man. "The Son of Man," (these are our Lord's own words) is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." We have all our appointed work to do, we have to "work out our own salvation;" we have the "work of faith and labour of love" to perform; talents are all committed to us in different degrees, and soon will the Lord come and reckon with us, and see whether we have performed the work allotted

us to do. How blessed to be found *ready*, that when the Lord comes to us either by death, or by his own actual appearance to judgment, we may not be taken by surprise, but as faithful servants, who have "prepared themselves and done their Lord's will," and who are watching anxiously for his return, may rejoice with joy unspeakable and full of glory. "Blessed are those servants whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Christians, remember what a Master you serve; pray that the recollection of the love He has shown you may kindle your love and gratitude towards Him, and cause you to be steadfast, unmoveable, always abounding in the work of the Lord, watching for the return of your Lord, and desiring it, as you would that of your best and dearest friend; then, whether He comes *very soon*, as He may do, or delays His coming from purposes of mercy to sinners, you will be ready to enter into the joy of your Lord.

But if the household we have been speaking of had disbelieved their master's word, and thought by the delay of his return, that he never would come back, and had accordingly neglected all the work assigned them, and spent their time in idleness and self-indulgence, how great would have been their confusion when they saw him really approach, and knew how displeased he would be to find all his orders neglected, and his commands disobeyed. Surely no servant would think of running such a risk, all would have too great a regard for their own advantage, to venture thus to incur their master's displeasure. And yet in spiritual things how often do we see this. Surely it must arise from unbelief and stupid forgetfulness, for if we really believed our Lord's word when He says, "Surely I come quickly," could any live in carelessness about their souls, as so many alas do? Hear then Christ's own words, and take warning. "But, and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh

not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Think on these things now, whilst the Lord *in mercy* delayeth his coming, in order that we may come to repentance; pray for the gift of repentance and of faith—a lively faith in Him who can alone save you, which faith will lead you to apply yourself to a diligent performance of all the duties of your station, in the assurance that that station is appointed you by God, and pray for the gift of God's Holy Spirit, to renew you and fit you for the inheritance of "the saints in light," so that when Christ appeareth, you may "have confidence, and not be ashamed before him at his coming."

J.

"TAKE NO THOUGHT FOR THE MORROW."

FEW people are in the habit of supposing how greatly this command of our Lord, which He enforced with so much solemnity, would contribute both to the happiness and the sanctification of Christians, if it was always made a matter of strict attention and obedience. Many, it is to be believed, *do* faithfully and devoutly keep the spirit of it in their daily lives, and daily reap the precious reward which no one can estimate but they who enjoy it. But with many others the case is far different, even among those who are seeking spiritual things, and do know something, by experience, of the grace of God. Both among the poor and the rich, *very* much of the suffering with which this sinful world abounds, comes from a practical ignorance of our Lord's rule. Indeed, it is hardly to be calculated how great a portion of the worst misery which oppresses the weak and feeble-minded, arises entirely from this source. And we must recollect, that since Christ has provided one way of escaping and overcoming it, He cannot be expected to remove it in any *other* way. What we endure by neglecting his offered remedies, is of our own earning, and must be put down to that account. Therefore we must not think less (as we are often tempted to do) of the power and faithfulness of God, when we see some of his people not enjoying that general peace, tranquillity, and conso-

lation, in their daily feelings, which Scripture tells us is their purchased inheritance. They are often found in a very different state of feeling from that "joy and peace," which are the fruits of the Spirit, by whom they are sealed unto the day of redemption. Sometimes they are exceedingly downcast and desponding, evidently full of anxieties and fears, and at other times, though not so completely oppressed, yet having about them a certain shadow of the same cloudiness, dark enough to spoil much of their spiritual comfort. And yet, there perhaps seems no reason to believe that they are, in any other respects, grieving the Spirit of God, or compelling Him to forsake them. In these circumstances, the reason is generally to be found in their not regarding the gracious and inestimable words of Christ at the head of these remarks. Their sorrows are frequently those of a future day, brought forward, by a vain foresight, to embitter the present. They are thinking of the troubles that may soon come upon them, or the comforts they are likely to lose, or of the arduous duties which hereafter may await them. Thus, not only is their cheerfulness destroyed, but what is of still more consequence to them even than that, their *usefulness*. For Christian duties cannot ever be properly performed, that is, not in the way Christ intended them to be, without a cheerful and happy frame of mind. They are to be done in *faith* and *love*, and wherever these graces are in healthy exercise, unless bodily causes may interfere, there must be sensible delight and happiness experienced. Peace in ourselves is the most fruitful parent of good works; and this is, perhaps, one of its greatest excellencies. It is the refreshing shower which makes the soil produce an abundant harvest. Any thing, therefore, that interferes with this, interferes with our future recompence; and it cannot be too much impressed upon the disciples of the Lord of life, that it is their duty to be "always rejoicing" in spirit. Now one of the great means of keeping up this rejoicing, is to put away from us all sources of uneasiness which belong to the morrow. It is not only because they are unreal and unnecessary that we are to avoid them, but because Christ commands it. He gives us happiness for to-day, and a

duty for to-day; but as He does not tell us to do to-morrow's duty on this day, He does not provide us now with to-morrow's happiness. We have the present duties to look to, and it requires all our attention and thought to perform them aright. There is none to spare for things that may come by-and-by. But with respect to the present duties, if Christians were always to set themselves stedfastly to look at them, and them alone, it is certain that their frequent gloom and sadness would be dispelled and vanish. It has been often found so by those who, relying on the Lord's word, have attempted to obey Him on this point: the plan has been like a new discovery opened to them for preserving constant serenity, and has never failed to succeed. To leave all future evils out of our calculation, to cover them with forgetfulness, to keep our eye stedfastly fixed before us upon immediate present duty, is to enjoy that peace which passeth all understanding. We may put it into practice at once, and every day. In the morning, when we rise, and when Satan frequently fills our minds with unnecessary thoughts, no doubt in order to divert us from considering our proper business, then let us learn to practise rigidly the rule of our Lord: We may thence carry it entirely through the day, and every thing we do will be performed with a pleasure and a readiness, as blessed to ourselves as it is well-pleasing to God. And when evening comes, and our tempter is again trying to throw into our mind anxieties about the morrow, that he may hinder our prayers, and take away that "sleep" which the Lord giveth to "his beloved"—again let us refuse all such contemplations, and lay ourselves down in peace, having made our requests known unto God. Let us remember that we have but one duty at that hour—to obtain forgiveness for the sins of the day, to wash ourselves anew by faith in the blood of the Lamb, to be at peace with God and man, and then to commend our spirit into the hands of Him who may either at once take it to Himself, or keep it to serve Him again on earth. E.

ON THE USE OF PRAYER.

BEFORE you enter into prayer, ask thy soul these questions:—first, To what end, O my soul, art thou

into thy place? Art thou not come to discourse with the Lord in prayer? Is He present? Will He hear thee? Is He merciful? Will He help thee? Is thy business slight? Is it not concerning the welfare of thy soul? What words wilt thou use to move Him to compassion, to make thy preparation complete? Consider that thou art but dust and ashes, and He the great God, Father of our Lord Jesus Christ, that clothes Himself with light as with a garment; that thou art but a poor crawling worm,—He the Omnipotent Creator. In all your prayers forget not to thank the Lord for His mercies; and when thou prayest, rather let thy heart be without words, than thy words without a heart.

Prayer will make a man cease from sin, or sin will make a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver, therefore pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for the devil; therefore, the more prayer is offered up to God, with a true spirit, the more the Lord will bless us, and at last receive us into his heavenly kingdom, there to reign with Him for ever and ever, singing praises to God and the Lamb, who has redeemed us, and will present us faultless before the presence of his glory, through Jesus Christ our Lord. Amen.

Sent by T. T. Bush.

A SHORT DIALOGUE BETWEEN A LANDLORD AND HIS TENANT, WITH SOME OBSERVATIONS THEREON.

Landlord. WELL, Thomas, what is your pleasure at this early time of the day? I hope all is going on well in your farm?

Tenant. Far from it, Sir. My rent should really be lowered. I can't go on in this way much longer, the outgoings are so great

L. What do you mean—the tithes, the poor-rates, the assessment.

T. Yes, Sir, exactly; I pay more than I can afford in these times; I assure you, Sir, the rates are many of them increasing. The collector never goes away unpaid by me.

L. Yes, you pay him, 'tis true; but it is with my money.

T. Your money, Sir! How can that be? Did I ever come to you for a single farthing since I entered the farm, and have not I always paid my rent regularly?

L. Certainly you have; but this does not alter our relative position. I say, you pay these outgoings, but that it is with my money. The rent, I admit, you pay with your own.

T. I protest, Sir, I cannot understand you; when of all that I have paid to the collector I never asked you for a single shilling, nor ever received from you a single shilling, towards such outgoings.

L. Not since your lease was granted to you, five years ago; but before that, you made all these deductions, and more too, as I shall soon show you, and therefore have been discharging the rates with my money.

T. I should be glad to know, Sir, how you can possibly make such a strange assertion as that any part of your money has gone towards them?

L. In this way, Thomas; and now answer my question fairly, and you will be convinced that what I assert is nothing but the truth, and, as you will find, only a part of the truth, for I have even paid more by ten pounds a year than you have done for those very rates that you now make a ground for reducing the rent. Did not you, before you took the lease, make inquiry into every outgoing of the farm?

T. Yes, I certainly did, as it became me, in order to know what I was doing: It would have been very foolish and improvident to have acted otherwise.

L. Perhaps so; and it might have been equally foolish and improvident in me, too, not to have looked more minutely than I did into this very matter. However, the thing is done, and I am the sufferer, as I shall proceed to show.

T. I can't imagine how that is to be done.

L. In this way. Did you not tell me, before you agreed for the lease, that the outgoings were 100*l.*, and that you would pay so much the less rent on that very account?

T. I believe I did; and it was the truth, as nearly as I could get the estimate at the time.

L. Be it so; but by reason of 100%. a year for outgoings, you induce me to lower the rent from 500%, which I asked, and which you would have paid, and we agreed to 400%. as the fair amount you could pay.

T. That I admit.

L. Very well then; had there been no outgoings at all, you would have paid me 500%. a year; as there were outgoings, you agreed to the 400%. only, after deducting them; consequently, it is quite clear, that though you are the hand to pay the rates, it is in truth, and in effect, with my money, which, but for such outgoings, would have come into my pocket.

T. Why, in this way of putting it, you may be right, perhaps; but I never heard of such a thing before, and nobody that I know of puts the question in the same way.

L. May be not; but I must go a step further, now we are entered upon it, which is this: that though I pay 100%. a year, in effect and in truth, you have never been called upon to pay more than 90%.

T. And quite enough too. I have paid all I have been called upon to pay.

L. I dare say you have; but I have allowed you 100%. for your 90%, and have consequently lost 10%. a year for an outgoing that never existed.

T. How so?

L. By allowing this abatement; whereas, on this ground only, it should not have been more than 90%.

T. Well; what then?

L. What then!—why, then you have in effect received 10%. a year from me already more than you have paid; and do you now presume to ask for another reduction of rent; when you have, in five years only, had 50%. already?

T. I confess, Sir, you rather puzzle me this morning. I was not prepared for such an encounter; but everybody knows the rates are now on the increase.

L. That may be. But to our present question. You have never, in truth, paid more than 90%. a year yet for all outgoings. Until you pay more than 100%, which I allowed you, I, and not you, am the losing party, for, as I said at the outset, you pay the 90%, but it is with my money.

T. I do not admit that, Sir; nor will any farmer admit any such thing, I assure you.

L. And, I assure you, you have admitted it already, and so must every farmer in this country who will confer with his landlord on the actual facts of their contract as landlord and tenant.

T. Why, Sir, there is not a farmer in the county that does not do as I have done.

L. Very likely; and perhaps there is not a landlord, in like manner, that has not done as I have done—that is, pay all the rates and taxes for all his tenants to his (the landlord's) manifest loss and injury. This is far too clear to admit of any doubt, or difference even of opinion, when the facts, the plain statement of them, are fairly laid before the reader.

T. Well then, Sir, I suppose I must go on without your assistance at present, and submit to the loss.

L. Certainly; but you need not go away under any mistake or error in respect of our relative situations, for until you pay 100% instead of 90% for outgoings, and the fifty that you have got in your pocket for five years past, I, as I told you before, am the only sufferer. You, in fact, have gained by my loss, and it is rather too much that you are to make such a loss a ground for the reduction of your rent.

T. I don't believe there is a landlord in the country that views the matter as you do. I am sure Lords A., and B., and C., never did.

L. Very likely. I am disposed to agree with you in this assertion; but it only proves, Thomas, that Lords A., and B., and C., have been either ignorant of, or very inattentive to, their own interest, and very submissive to the exactions of their tenants. But before we part, Thomas, let me impress on your mind the additional loss imposed on the landlord by the over-allowance for rates already made, and the probable increase to him, which you make the ground of your request to me. Must not you be quite convinced that, besides your burden, that should be, but which I have shown to be your landlord's; there is to him also all the additions, whatever they may be, in respect of his own establishment? If they increase with you until they exceed the 100% a year, you will have lost nothing;

but every such increase falls with increasing weight upon him, besides all above what is, and has been, allowed to you. Now I might, with as much show of justice—nay, more—come to you for an increase of rent proportioned to the occasion, as you do to me for the diminution of it. I think, Thomas, you will, if you rightly consider the matter, not trouble me on this subject again very soon.

T. Why, Sir, if the rates go on increasing they will exceed even the 100% a year, and what am I to do then? I see nothing but ruin and beggary before me.

L. What you are to do then, I know not, but till then—and God avert the evil—you have no right to complain; you have, as the lawyers say, no case; and therefore I wish you a good morning.

This is a dialogue, assumed as the vehicle for putting before the general reader a very plain truth. It is intended to show how necessary it is for the landlord as well as the tenant to be rightly informed, and that this great duty, which each owes to himself for his individual protection, is also due to his country, in which his stake is the greatest. No man who does not make himself master of his own true position and resources is, in truth, doing justice to neither; and the cry of the poor is deeply involved in the inquiry, and more deeply, perhaps, than is generally imagined—"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard". Where so many benefits to the landlord, to the country, to the poor, are intimately blended, too closely allied to be ever wholly separated, attention becomes the first duty, as it becomes the best interest, of the landlord, to see to his own state and resources in every contract he enters into with his tenants.—J. I. B. *Taken from the Labourer's Friend Magazine.*

EMPLOYMENT FOR THE MAIMED.

SIR,—In reply to the letter of *Benevolus*, in the last number of the "Cottager's Monthly Visitor," I beg to offer a few suggestions, presuming that the poor girl's arm is amputated too high to admit of a wooden arm with a hook, and that the left *hand* and *arm* alone are avail-

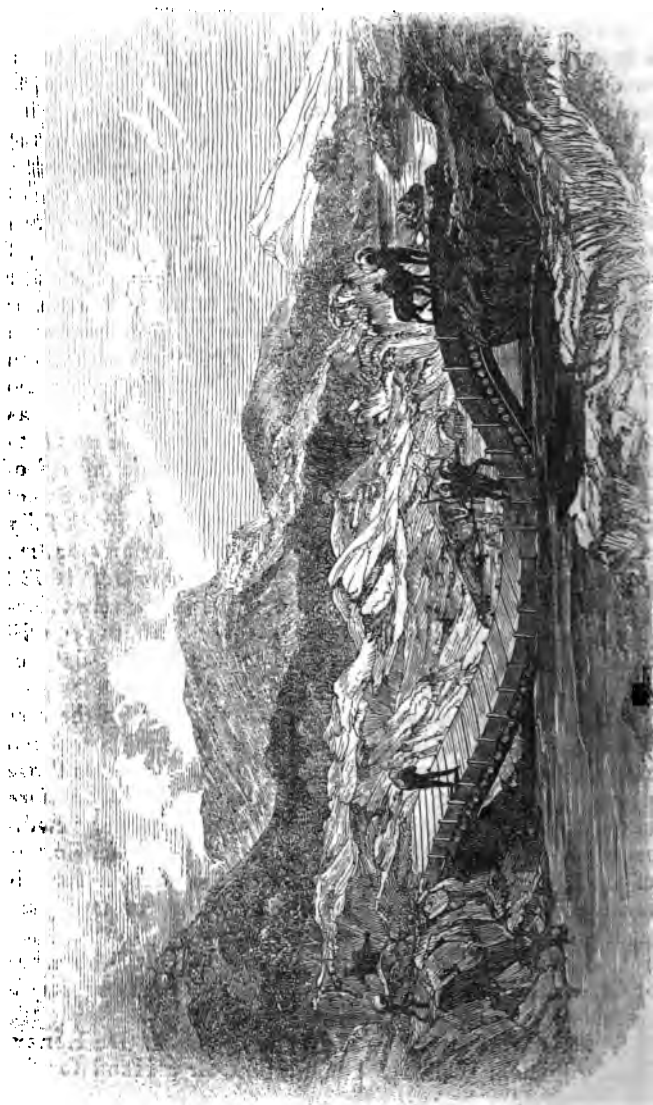
able also; that she is intelligent, good-tempered, and either has been, or *will* be, taught reading, and perhaps a little mental arithmetic. She might be employed in an infant or national school, to teach there—in a farm, to look after children not requiring to be carried—to teach them to read—to assist in any light occupation in the dairy, skimming milk, perhaps turning a *light* barrel churn, tending poultry, pigs—perhaps weeding. For it is to be remembered that where any sense or faculty is deficient, a ~~merciful~~ Providence often—nay, *generally*, compensates it by the perfection of the rest: thus she would ~~probably~~ be able to do much more with her one hand than ~~could~~ be expected. Much however would depend on the judicious education she receives, and on her own character and disposition. Her misfortune, no doubt, renders her an object of interest; and if it was possible to find an occupation, means would be found to enable her to undertake it. If her residence admitted of the necessary arrangements, with the superintendence of a kind friend at first, why should she not successfully carry on the plan of Mrs. D'Oyley, for rearing poultry, as quoted in the Labourer's Friend Magazine, Oct. 1838? The cost would not be great, and perhaps the recent improvements in stoves would enable the plan to be still more cheaply and easily effected than at the date of Mrs. D'Oyley's experiment.

Supposing the poor girl to have so much of the arm left *below* the shoulder, as to admit of fixing a wooden arm and hook, it would be a great help. Perhaps those persons, who make surgical instruments, would be more likely to know of *inventions* for the maimed than “medical men.” Who makes wooden legs, &c. for pensioners of the East India Company's service? a certain sum is deducted (it is believed) from the pensions, for supplying such articles to those who require them.

Would it be likely that information might be obtained at Chelsea or Greenwich Hospitals, by addressing inquiries to some of the official persons there?

A little work has been written by Capt. De Renzy, 82nd regiment, called “Enchiridion, or a Hand for the one-handed.”

A CONSTANT READER



BRIDGE OVER THE BLACK RIVER.

BRIDGE OVER THE BLACK RIVER.

THE print presents to us the form of one of the earliest and most simple kind of bridges, constructed by man in the infancy of his art and ingenuity. When nations began to trade with one another, or to exchange the produce of a country for that of others, they soon found that the surface of the earth offered so many obstacles to their passing to and fro, and that so much time and labour were unnecessarily lost in every journey, that they were obliged, for convenience and economy, to make level roads, and to contrive some plan for crossing rivers, without having always to go round to where they were shallow. Where indeed the water was not too deep, they continued for a long time to cross on foot at places called "*fords*," near which towns and villages were frequently built, as their names (ending with *ford*) testify to this day. This plan was very awkward and troublesome, both because they were obliged to ride across on beasts, and because, after heavy rains, when the waters were swollen, even this could not be done; and all intercourse between the two banks was put an end to, while the floods lasted. But much more was the inconvenience of course felt, when the depth of the river was too great to allow of beasts of burden *wading* across at any time. In some countries indeed, cattle are made to *swim* across great rivers in herds, with their drivers on their backs; but for passengers, the first plan was to station a boat at a particular place, called a *ferry*, which should be ready whenever it was wanted. In this way the Thames, over which thousands of carriages now pass every day, was crossed at a place called the ferry of St. Mary Overy's, where London Bridge now stands. From this method afterwards arose the plan of fastening a number of boats together, to stretch from one side to the other, floating upon the stream, and having a road-way constructed upon them. Many of these still remain: one in France is three hundred yards long, and is paved with stone just as the streets are, and waggons of the greatest burden go over it with ease. This was the manner in which armies were transported over rivers before regular bridges

existed. But whenever the stream was not so exceedingly broad, other ways were thought of for forming a secure road across it. When indeed the art of masonry came to be understood, men took the hint from the *natural* bridges which are seen in some countries, formed of a rock lying across a chasm of the earth, to make similar ones of stone or brick, in the form of an arch. But when men were in too savage a state to know this, and were in the habit of building their houses of wood and rushes, they sometimes constructed a bridge of these materials, which served their purpose very well. Of a similar kind is this upon the Black River, in America. Formed of some pliable and tough materials, it resists the force of the stream by floating upon its surface, rising with it when it becomes high, and being long enough to sink down to it, when the dry weather exhausts its waters. Although it may not therefore be very durable, it is quite strong enough, while it lasts, to bear the weight of men and cattle. Some are found of equally rude structure, hanging at some distance above the water. In these there is a much greater strain upon the materials, and they are more frail and dangerous. But in situations where the banks are very high, this form is the only one that can conveniently be adopted, and almost barbarous people first contrived the method of throwing a suspension bridge over a deep chasm, which has been so nobly perfected in these days by the use of iron. The Menai Straits could not have been crossed in any other way than this, and the magnificent structure there erected, which has been formerly the subject of one of our prints, may be said to have been suggested by the rude attempts of an uncivilized nation.

This is the manner in which all arts have reached their present state; viz. by gradual improvements upon old inventions and ideas. Seldom has one man produced an entirely new thing. He has been indebted to others before him, and they to their forefathers. So that no one can have any reason to set himself much above the rest of his fellow men. He may have helped them, and with their assistance, perfected surprising works of usefulness and beauty; but he *seldom* can have to say that he

has done anything or invented anything himself alone, or that the credit belongs so entirely to him, that no one can have any right to share it with him.

THE DUTY OF PRAYER FOR THE SPIRITUAL INSTRUCTION
OF OTHERS.

Matthew ix. 37, 38.

IN the present day, when so many excellent societies and institutions are formed, having for their object the religious instruction and benefit of those who are still in darkness, both in our own and other countries, and when such strenuous exertions are being made to induce the rich and powerful to support such endeavours, has it ever occurred to the poor and needy among us, that they, too, may effectually help forward these charities? though, perhaps, themselves so scantily provided with the things of this world, that they cannot even, like the poor widow, bestow their mite, when they see their clergyman, or some other kind friend, collecting subscriptions and donations. We have various directions, on the subject of prayer, from our Lord Himself, as well as from the inspired Apostles; but in those words of our Saviour, to which I would now particularly direct your attention, we have a clear and positive command to pray for the spiritual benefit of those around us. Jesus saw that the multitudes among whom He passed, fainted and wandered from the right way, as sheep who have no shepherd to keep them; therefore said He to His disciples, "The harvest truly is plenteous; but the labourers are few, pray ye therefore the Lord of the harvest, that He would send forth labourers unto his harvest." It is as much our duty to obey this command now, as it was that of the disciples then. Multitudes of people, in heathen countries, are still bowing down before strange gods—some have not so much as heard whether there is a God, and even in those places where missionaries are stationed, they have much obstinacy and unbelief to fight against, before they have the satisfaction of seeing those they are sent to teach worshipping God in spirit and in truth. In our own favoured country there are still some parts where there are no schools for the young, and very insufficient Church accommodation for the old, where

the spiritual instruction of several hundred persons is put into the hands of one Clergyman, who cannot, be his intentions ever so good, supply the earnest and constant attention to his flock that is necessary to bring souls to Christ. Shall not we, then, seeing the wants of our fellow creatures, cheerfully and constantly give them the assistance of our prayers? Shall we not daily pray to God to send forth labourers into his harvest, and where they are sent, to bless their endeavours, and to give them zeal and perseverance in the great work in which they are engaged, that so they may be enabled to turn the hearts of the disobedient to the wisdom of the just, and to bring those who now sit in darkness and the shadow of death, unto the light of the glorious Gospel of God?

You may not, as I have before said, be in a condition to afford to give money to assist in building Churches or Schools, or to remunerate those Clergymen who are being employed as assistants to the Vicars or Curates of our most populous districts, but you all can, and ought to, try to help them by your prayers. Oh! when you kneel before God in prayer each morning and evening, do not be contented with selfishly praying only for yourselves, your own families or connexions; pray for all those who are yet in sin and error. Pray for God's blessing on all those endeavours which are calculated and intended to promote His glory and the knowledge of His holy name. Pray to Him to hasten the time when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea. Pray Him to grant, that we and all the nations on earth, may be taught by the Holy Spirit to love and serve Him here, and that we may at length unite in singing the glorious song of praise to Him that sitteth on the throne, and to the Lamb for ever. C.

THE WEATHER.

MR. EDITOR,—I am sorry to see a practice very prevalent, even among Christians, of grumbling against the weather. Now, as I think there are many who do it from habit only, or from constantly hearing others do so, and have given the subject no reflection, to them, as Christians, who wish to make themselves more worthy of the name, I shall address a few words, to show how

highly wrong it is not to be satisfied with God's bounties. Let us first reflect that we *deserve* nothing good—we are by nature the children of wrath—we are born in sin—and even after having been received into the congregation of Christ's flock, and signed with the sign of the Cross, few, very few, I fear, act up to their baptismal vows. Yet we hear people exclaim, at the sight of a rainy day, "What shocking weather!"—"No such thing as doing anything to-day"—"What shall we do with ourselves this stupid day?" Or else, "the weather is so intolerably cold that they will be frozen up," or "so hot that the sun will scorch them to death." But I might fill this letter with the like discontented expressions, which one hears daily from most people. Whether they are rich or poor, all grumble at the weather. One would think, to hear people talk in this way, that we are sent into the world to have every thing our own way, to expect no crosses, or any thing to interrupt our happiness; whereas these little things all show us that here we have no abiding city, but are strangers and sojourners to a better country. Is it likely when, at the same time, that one farmer requires rain, from having a dry soil, and another would rather be without it for some equally good reason; is it likely, I say, that they can both be pleased at once? and so one will think he is hardly dealt with. When the sower wishes for a calm day to put his seeds into the ground, perhaps the miller will say he can do nothing without wind; so it is in every trade and profession. "What is one man's food is another man's poison." And how often will you hear people grumble all day at some party of pleasure being unavoidably put off from bad weather. In this children ought to be corrected when very young, and taught to put up with such little disappointments, for they are not disappointments to happen *once* only in their lives—they will be always liable to the same any day. To view all this in a Christian light, how deeply does it show a want of gratitude to the Giver of all good gifts! Poor, weak, sinful mortals, that dare presume to say our Great Benefactor sends us "bad weather!" Is it for us to know the times and the seasons? We, who never know what is best for us? and often have I seen it

day which was, in the morning, looked forward to what dismay, turn out to be one of real advantage in some way or other; then some would say, "How lucky it rained, and we were obliged to stop at home!" forgetting that they should have been satisfied at first.

This year, in particular, calls forth our liveliest gratitude; yet I fear many will soon forget the lovely spring and summer which we have just so freely enjoyed! How wrong, how unthankful, to forget such great mercies! "O taste and see how gracious the Lord is! Let every thing that hath breath praise the Lord!" N. U. M.

Sent by O. T. K.

EXTRACTS FROM THE PUBLIC NEWSPAPERS, &c.

WISE SAWS.—All fools are obstinate, but all obstinate persons are not fools.—Sorrow induces sloth.—When you intend to marry, look first at the heart, next at the mind, then at the person.—A child may be taught how to control its passions, but you cannot compel it to do so.—No oppressor is so intolerable as a cowardly tyrant—arrogance with power is mean, without it ridiculous.—Better it is to lose an advantage by over caution, and procrastination, than run into mischief by want of thought, and precipitation.—We must conceal, on some occasions, what we feel, and on others, what we do not feel.—Ingratitude is so disgraceful a vice, that no one will admit himself guilty of it.—When you can do good, do it; you may not have another chance of performing for a benefit.—Fools are like parrots, often valued for the noise they make.—By perseverance we must succeed. If men would only be determined to overcome a difficulty, they would find it half performed before they thought they had commenced: it is the want of exertion, and not of ability, that makes so many unsuccessful.—Rich gifts wax poor, when givers grow unkind.

BRANDY AND SALT.—A small tract has been published by W. Lee, Esq., of Leeds, on the excellent properties of brandy and salt as an efficacious medicine in several dangerous diseases. Mr. Lee states, that it not only cures ordinary complaints, but such as have long been considered incurable without the use of the knife. He has known it cure the head, ear, and tooth-ache; inflammation in the eyes, ague, colic, pains in the side, chilblains, burns, scalds, cancers, and consumption, and he believes it never did the least harm.—He then gives the following method of making the remedy:—Fill a bottle three quarters full with brandy, after which add as much salt as will fill the bottle for corking; shake it together for ten minutes; let the salt settle to the bottom, and be particularly careful to use it when clear, the clearer the better. Though it is fit for use in 20 minutes after it is put together, it is good at any time after. The dose should consist of equal quantities of the preparation and hot water, usually two table-spoonfuls of each; and when applied externally as an embrocation for rheumatism, sprains, &c., it should be used undiluted.

NOTICES TO CORRESPONDENTS.

We have received the communications of O. T. K.; M. C. T.; A Constant Reader; N. N.; A Printer; W. F.; E. D.; A Layman; and an Anonymous Correspondent.

INDEX.

A.		Page		Page
Address from a Clergyman....	372		Child, a pious	33
Admonition, a friendly	70		Children, employment of.....	28
Agricultural labourers.....	160		Chimney sweeping	347
——— population	271		Christian's death-bed	115
Allotments, garden	140		Christ an example	340
Allotment system, beneficial ef-			——, the end of the law	228
fects of	233		Church, expenses of the	95
——— tenants, encourage-			Cleanliness in houses	30
ment to	59		Clergy, labours of the	173
Altars in high places	205		Clergyman, notes by a.....	219
Anecdote, by a district visitor .	93		Clergyman's address to his pa-	
——— of a robin	32		rishioners.....	373
——— of George the Third .	30		Clothing club, at Richmond ..	71
Animals must have a language .	369		Coachman, a.....	400
Apprentice system, the	142		Coalheaver, the	149
Army, spirit drinking in the ..	161		Coals, distribution of	90, 176
B.			Cold, how to avoid catching ..	44
Balaam, history of	354		——, the young man who caught	210
Beekeepers, five letters to, 170,			Collect for Advent Sunday, re-	
245, 277, 315			marks on	3
Beer, cheap	214		——— 2nd Sunday in Advent	37
Bees' wax.....	63		——— 3rd	73
Bible, a child's love for the....	393		——— 4th	109
—— the	271		——— Christmas day	146
Birds, anecdotes of	243		——— St. Stephen's day ..	181
Bleeding in cattle, remedy for			——— St. John the Evange-	
profuse	418		list's day	217
Blind girl	367, 388		——— the Innocents' day ..	253
Bone dust for the cultivation of			——— the Circumcision....	289
grain.....	359		——— the Epiphany.....	325
Bread and coal club.....	178		——— 1st Sunday after the	
Bridge over the Black River ..	421		Epiphany.....	361
Bull, Rev. H., extract from ser-			——— 2nd	397
mon by.....	258		Cottage friends, a word to....	309
C.			Cottagers, advice to.....	331
Cape of Good Hope.....	175		Cottagers' daughters, story for .	86
Cathedral, thoughts on entering a	371		Country pleasures	243
Caution to parents	165		D.	
Cedars of Lebanon	349		Deathbed of a Christian	115
Chartism, antidote to	48		Delaying repentance, danger of	112
			Dialogue between an aunt and	
			niece	229, 305

	Page		Page
Dialogue between a landlord and tenant	414	Gratitude for mercies temporal	212
————— two labourers	193	————— temporal and spiritual	345
Discontent	21	H.	
Dissatisfaction with our condition	21	Habits, how to check the growth of evil	293
Divine worship, on attending ..	85	———— of idleness	374
Dog, a merciful	68	Handbill for the cottage wall, 69, ..	222
"Do this in remembrance of Me"	45	———— ..	331
Dress	214	Health, a word about	69
E.		Heaven, glory of	304
Ebenezer	134	Helping one another	309
Eddystone lighthouse	25	Herb-tea	394
Eli, history of	381	Hints, seasonable	96
Employment, advantages of constant	263	———— to the labouring classes ..	104
———— of children	28	I.	
———— of the maimed ..	395	Iceland, remarkable springs in ..	241
———— of the poor	419	Idleness, habits of	374
Erysipelas	270	Insincerity in the worship of God	305
Evening meditation	353	J.	
———— walk, thoughts suggested by an	234	Jerusalem	60
Example, value of	125	K.	
F.		Kenilworth castle	277
Faith	120	Kishnaghur, success of the Gospel at	77, 153
Family Bible, extracts from, 67, ..	249	L.	
———— ..	327, 385	Labourers, agricultural	160
Farmers of Furness, the good ..	104	———— rules for	141
———— Littleworth	139	———— dialogue between two ..	193
Feast at the manor-house	124	Labouring classes, a word to the ..	104
Fever, refreshing drink in	199	Landlord's address	296
Fire, how to extinguish	206	Law and the Gospel	363
First glass, the	93	Littleworth, farmers of	139
Flemish husbandry	175	Loaves and fishes, miracle of the ..	18
Flowers, varieties of	388	Lot's choice	365
Fotheringay castle	335	Luther and the birds	394
Frauds on the poor	215	Luxor, entrance to	133
Friendly society	225	M.	
G.		Mad dog, remedy for the bite of a	419
Garden allotments	140		
Gathered fragments	165		
George the Third	30		
Gold washing in Brazil	97		
Gospel, effects of the	189		

Maimed, employment of the ..	Page 395
Management, domestic	268
Man's judgment not to be de- pended on	101
Manure, hints for making	200
Meditation, an evening	353
Mercies, gratitude for	212, 345
Milk, to prevent the taste of tur- nips in	323
Missionary success	77
Missions at home and abroad..	291

N.

Navy, improvement in the	299
New poor law	130
——— good resulting from the	201
New year, how to begin happily	9
New year's day, reflections for .	1

O.

Opium, death by chewing	240
——— effects of	164
Orphans, the	42
Overlookers, an example to....	143

P.

Parables, probable reasons for the use of	76
Parents, advice to	334
——— caution to	165
——— of schoolchildren, rules for	274
Parasit, culture of the	250
Pauper school	55
Peas, mode of sticking	287
Poisons, antidotes for	143
Poor man's dependance on God	114
Popery	91
Postage, new rates of	35, 71
Post, remittances by	286
Potatoes and brocoli	ib.
——— change of seed of	119
——— propagated by cuttings	235
——— rapid increase of	176
Pot herbs	322
Prayer	94

Prayer on laying the first stone of a gaol	Page 191
——— on the use of	413
——— perseverance in	282
——— duty of, for spiritual instruction of others	423
Prayers for children	391
Precepts of Christ illustrated by his example	247
Proverb, a Spanish	190
Provision of God for his people .	231
Psalms of David	329

Q.

Quickening Spirit of God, the .	236
---------------------------------	-----

R.

Reading	170
Red-coats and blue-jackets	15
Reform	389
Regularity in religious exercises	83
Religion must be shown in the conduct, &c.	400
Remittances by post	286
Repentance, danger of delaying.	112
Rest for the weary	7
Richmond Friendly Society ...	225
——— provident clothing club	71
Ridicule, the sin of	267
Robin, anecdote of a	32
Rusty iron, danger from	312

S.

Sabbath, anecdote concerning..	266
——— keeping holy the	256
Sacrament of the Lord's Supper	185
——— on the	45
Sage tea	282
Saint Stephen, history of.....	50
Savings, table of	281
School children, address to	338
——— for female servants	321
——— for paupers at Norwood .	55
Schoolmaster, character of a ...	319
Scripture characters.....	364, 381
Seamen, health of, &c.	299
Secret faults	229
Seed-time	138
"Seek, and ye shall find"	145
Self-examination	65

	Page		Page
Sermon, extract from a	231	——— discovery in	29
Servant, a faithful	351	Vampire, the	210
——— letter from a	283, 340	Verses,	
Servants, school for training ...	321	Christian pilgrim's song	233
Servant, the faithful, always		For a sampler	372
ready for his Master's coming	409	For Sunday morning	48
"Set your affections on things		On hearing Sunday evening	
above"	273	bells chimé for a funeral ..	105
Shot, on cleaning bottles with..	275	——— the clock strike	
Small-pox	23	twelve, Dec. 31st	20
Smut in wheat, to prevent	323	On Provident Societies	408
Socialism	402	On the name of Mary	69
Socialist publications, effects of		Paraphrase of Ps. 19th	9
reading	225	——— Ps. 22nd	211
Soft answer	22	Paraphrases of Scripture	266
Soldiers and sailors	15	Sailor's song.....	54
South sea Islanders.....	192	The House of God	118
Sower, parable of the	40	The Sabbath	299
Spirit drinking	209	The skylark.....	103
——— in the army ...	161	Thoughts suggested by a star-	
Stamps, adhesive	287	light night	28
Story, a true	86, 266	"Thou shalt die in seven" ..	98
Sunday trading	191	"Time's gone"	402
Swallow tribe	391		

T.

Tablet in Titchmarsh church ..	351
Take care of the minutes, and	
the hours will take care of	
themselves	301
"Take no thought for the mor-	
row"	411
Tanghin tree of Madagascar ...	356
Tea plant and tea trade	126
—— receipt for.....	394
Thunderstorms, safety in	64
Tobacco and snuff	96
Two things to be avoided	369

V.

Vaccination	135
-------------------	-----

W.

Wake, a word about the	343
Warning, a	335
Waste, sin of	165
Water of life, the.....	151
Weather wisdom	323
—— the	424
"We can do nothing of our-	
selves"	258
Wheat, late sowing	102
—— musty, mode of restoring	320
—— to prevent smut in	323
Wood-cutter, the	259

Y.

York Minster	313
Youthful piety	33

THE END OF VOL. XX.

GILBERT & RIVINGTON, Printers, St. John's Square, London.



